

THE  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

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VOL. 1.

FEBRUARY, 1850.

No. 2.

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**Good News from the Waldenses.**

The subjoined letter will be read with great interest by thousands in this land. It comes from the "Table," or "Commission of the Synod," of these Martyr-people. As the Synod meets but once in three years (formerly in five years) a "Commission," or Committee *ad interim*, is appointed by that body, at the close of every session, composed of the Moderator, Assistant Moderator, Secretary, and two Elders, (laymen,) who have great powers and responsibilities during the interval. The "Table," (so called from meeting around a table, just as our "Boards" are so denominated,) figures greatly in the History of these wonderful people.

The subjoined letter was written in answer to one which contained \$175, the gift to a "Friend," in one of our cities, to enable them to employ one or two evangelists. The appeal which these dear brethren make for aid in erecting a church-edifice, school-house, etc. at Turin, is worthy of a most liberal and prompt response from our Churches. How wonderful the ways of God! We now begin to see why he has preserved these persecuted people (often almost extirpated in times past and now 22,000 in number) in their mountain-home. He has a great work for them to do in Italy. Let us help them with all our might.

All sums sent to us for the above-mentioned object shall be promptly remitted to them.

Rev. DR. BAIRD,

LA TOUR, Sept. 12th, 1849.

Beloved brother in our Lord JESUS CHRIST.

Your letter of March, 1848, addressed to our brother, the Rev. Chaplain Bert, and communicated to us, contains the most recent intelligence we have received from you. Our beloved brethren of Geneva gave us reason to hope that you would make us a visit, or at least that we might have the joy of knowing that you were near us, on the continent, and that we might address a few lines to you in expression of our gratitude for the exertions you have been pleased to make in behalf of our Church, as well as of the fraternal affection which we return for the warm-hearted benevolence that you have entertained towards us.

You have doubtless learned, notwithstanding the distance by which the ocean separates you from us, that our position has undergone a considerable

change within twenty months past. The King of Sardinia has given his people a constitution, and by a royal edict of February 17th, 1848, has granted the Waldenses civil and political rights, putting them in this respect on a footing of equality with other citizens; excepted that he inserted in this royal edict, the unhappy reservation that "no innovation is made in respect to the exercise of worship, and the schools of the Waldenses." The parliament and the ministry have hitherto shown a good degree of favor to the development and exercise of our constitutional rights; but we have as yet been unable to obtain anything for our college, and for the support of worship. Only, as the secular barriers which kept us within narrow limits have been broken down, permission has been granted by the government to the Protestants residing at Nice to have public evangelical worship there; and at Turin the Waldensian Church is authorized to erect a house of worship.

You are aware, dear brother, that our fellow-believers in Turin were previously allowed to assemble for divine service only at the residence of the Prussian ambassador, where a chapel had been furnished them by the Christian munificence and charity of the King of Prussia. That favor will be withdrawn on the first of October next. The TABLE being informed of this, and finding that there no longer exists any obstacle to the erection of a church for our evangelical worship in the capital of Piedmont, actively engaged itself in inducing the congregation at Turin, composed of a number of families that have emigrated from our valleys, and of some Swiss and French Protestants, to unite with the Waldensian Church. It succeeded in doing so, and on the 29th of July it accomplished the act of fusion, and organized the new, sixteenth Waldensian parish. This important step being taken, it remains to provide, in a sure and lasting manner, for the wants of this parish, which will, we trust, become the centre of the missionary influence of the Waldensian Church in Piedmont and Italy. Several things are first of all requisite; a church building, a parsonage, a school-house, and an asylum for the sick poor. We are ardently laboring to procure the necessary means for erecting these buildings; and we confidently address all our friends, and earnestly solicit that they will come to our assistance, that we may not suffer to escape the favorable opportunity which the Lord is granting us, for we know not what the future may have in reserve for us. Wo unto us, if we redeem not the time! "Labor while the day lasts," says the Master, who never slumbers nor sleeps.

Be pleased, Rev. and dear brother, to give us your earnest co-operation in this important work. We are firmly persuaded that by devoting to our cause your time and influence among your numerous friends in America, you will be enabled soon to relieve us from this burden.

We are also desirous of establishing as soon as possible in Turin a religious service in the Italian language. Four of our clergy are already in Tuscany, where they have spent several months in order to perfect them-



selves in the Italian language; and throughout the past summer we have had, every Sunday evening, public worship in the Italian language at St. Jean.\* If we had the means of supporting an evangelist or assistant minister at Turin, there would be an important field for him to occupy. We were much gratified, last winter, to have among us evangelists from our own Valleys who had studied at the Theological School at Geneva, and who were of great assistance. We employed them mainly in two parishes, (Villesèche and Prarustin,) in which one of the pastors is now superannuated, and the other having just died, his place could not be immediately supplied. Had we not enjoyed the co-operation of these assistant ministers, thirty-five hundred souls would have remained almost deprived of spiritual food, or at least receiving instruction only from time to time from the pastors of other parishes, who would then have been obliged to neglect their own congregations. At all events, the cure of souls, and the instruction of catechumens would have suffered greatly from such a state of things.

As soon as the new order of affairs permitted, we hastened, through the instrumentality of colporteurs, to offer the Holy Scriptures in Italian, (whether Diodati's, or Martini's version,) to the Roman Catholic population of Turin and of several of the provinces. Thousands of copies have already been disposed of. The bishops [Roman Catholic] have been greatly disturbed at this, and have addressed violent pastoral letters to the curates of their respective dioceses, forewarning them against these "emissaries of hell," as they style the colporteurs of the Bible.

After laying before you this statement of facts, suffer us, beloved brother, to reiterate our earnest entreaty that you will lend us your assistance to enable us to satisfy these pressing wants; that is, to erect the building necessary for the prosperity of our church at Turin; and to locate there an assistant minister to preach in the Italian language. And accept, with your well-tryed kindness, the expression of the sentiments of warm gratitude and cordial affection, which animate your devoted brethren in JESUS CHRIST, our only, blessed Hope.

The members of the Table:

J. P. REVEL, *Moderator.*

P. LANTARET, *Ass't moderator.*

J. ARMAND MICAL, *Lay member.*

P. S. In view of the urgent necessities of the Church in respect to its providential Mission in Italy, you will not expect us, dear brother, to do more than barely mention the growing want that is experienced by those members of the Table who have pastoral charges, and particularly by the Moderator, of an Assistant in the discharge of the increasing business of our church.

\* St. Jean (St. John) is the principal village in the first parish of the Waldenses—a parish which borders on the plain country in the Valley of the Po.

Account of a discussion which took place in the month of July, 1848, between a Missionary-Evangelist of the American and Foreign Christian Union, residing in the village of B—, and the Roman Catholic Priest of M—, at the town of B—, — county, New-York.

Divine Providence having called me to preach the Gospel in this community for about a year, has shed upon my feeble efforts His blessing, in diffusing the light of the glorious Gospel in the hearts of several French Romanists, who by this means have embraced the “faith which was once delivered to the saints;” and who now form the little French Church of B—. They have come out from Babylon, according to the word of the LORD, who has said, “Come out of her my people.”

For a year past the Romanists of this place had not been visited by any priest, although the priest of M—, who is their curate, had often promised to come. But suddenly the priest decides to leave his accustomed residence, he arrives here, calls together the Romanists to celebrate the mass, and to warn the people against the false prophet; who, according to the priest, has tried to seduce them for more than a year.

I was told that the priest had arrived, and was celebrating the mass two miles from my residence. I was also invited by the converted Romanists to go there, and defend the cause of the truth which they had embraced. I needed no urgent entreaties, but went promptly to the place. As I entered the house where the priest celebrated mass, I found him preaching in French, in the following strain: “My children, there is among you a man who abuses the Roman Catholics he calls himself a Catholic, but he is a Protestant. He ridicules our Religion; he has preached at Fort C— falsehoods concerning our religion; he has said that the Roman Catholics do not know God; he has ridiculed your chaplet; he has taken the chaplet and held it up in his hand, saying, See what the Catholics call their God, and to whom they address their prayers; he has ridiculed the cross of our LORD; our medals; in short he has blasphemed your religion. My children, you must not listen to this man; he is a false prophet, a Protestant. You had better listen to the Church, your mother, who has given you the chaplet to aid you in saying your prayers, and who commands you to pray to the saints, because we are too wicked to address ourselves in our prayers to God: but the saints present them to God; they pray for us. In the chaplet you say this beautiful prayer, which JESUS CHRIST, the Saviour taught to his disciples; *Our Father who art in heaven, &c.* and the salutation of the angel to the mother of God; *I salute you Mary, full of grace, &c.* How can any one call the chaplet a fable! O! my children, it is a holy prayer which you repeat from your chaplet, the words of the SAVIOUR and of an angel. The Church repeats the prayers in Latin, but God understands Latin as well as the other languages. Repeat your chaplet, my children, and you will have the protection of God, and of the mother of God, who is also your mother.”



In saying these last words, he fixed his eyes upon a converted Romanist, as if he spoke only to him. This brother so understood it. This contemptuous look made him reply to the priest. He said that he did not understand Latin, and that when he prayed he wished to address to God words which were intelligible to himself, in order that he might know for what he asked. Then the priest asked him whether he obeyed the Church? He replied "I am no longer under that law." The priest replied, "What law do you follow?" The convert said, "I follow the Bible; I have followed your law a long time, but now the LORD has revealed to me His will; I follow the Word, and shall follow it as long as I live."

*Priest.* Who has given you your Bible?

*Convert.* I am not able to answer you, but here is Mr. M——, he whom you call a Protestant, a false prophet; he will satisfy you, he can answer all that you may ask him.

I then approached the priest, saluting him, who said to me, "You are Mr. M——." "Yes," I replied, "and I will be much obliged to you if you will consent to discuss with me the subject of religion before this audience."

"Very willingly," replied he, "I can confound all the ministers in the United States."

"You think yourself very strong," said I, "but the victory is not all to the swift. Let us commence the argument, the issue will determine all." "Very willingly," said the priest; "Will you reply to the question which I addressed to that gentleman, we will commence with that, who has given you your Bible?" Addressing myself to the audience I said, "My friends, when one defends a bad cause he must necessarily make use of evasions; the question is not, *Who has given us the Bible*, but it is, *Is the Bible, the Word of God?* If the Bible is the Word of God, as it truly is, and as the Roman Church is obliged to confess, then the question is answered, and we should follow it, no matter from whom we have received it. However, in order to satisfy the priest, and to show the hearers that I am not embarrassed by this question, I will reply to it immediately. We have received the Bible from our fathers, and they have received it from their ancestors, and thus we can go back to the time of the Apostles and Prophets, who wrote it by the inspiration of the Holy Spirit, and transmitted it to posterity, according to the commandment of God, to be the rule of the faith and of the actions of the people of God unto the end of time.

*Priest.* I have received the Bible from the CHURCH, who alone has the possession of it.

*Missionary.* Has your Bible been given to you, or have you bought it? If you have bought it, you found it at the bookseller's and procured it with your money; if it has been given to you, you have received it from an individual, and not the Church.

*Priest.* Why have you taken away my flock?

*Missionary.* If I have taken away any thing of yours, you can use the law, but I have not taken any thing from any person. These sheep have never belonged to you; they are the LORD's, and if you have usurped the possession of them, I have only brought them back to their first, legitimate owner. I have not taken possession of them.

*Priest.* Where is your Church, Mr. M——?

*Missionary.* I have no Church of my own, the LORD only has the right to own the Church. I am, by the grace of God, a member of the Church of the LORD JESUS, which is composed, upon the earth, of all those who sincerely believe in Him with all their heart, who are converted to him by His SPIRIT, and who keep his Word. And in heaven, of all the elect souls, who after having been faithful upon the earth, have obtained the crown of righteousness.

*Priest.* (With a sneer.) Then your Church is in the clouds, in darkness. Ah! my children, this is not the Church which can conduct your souls. A Church which is in darkness, in the clouds with the devils. But, *our Church*, my children, is the Roman Catholic Apostolic Church, out of which there is no salvation. No my children, out of our Church there is no salvation. It is the first Church. We must believe the Church, my children.

*Missionary.* I could have much to say, my friends, about this speech of the priest, but I will not abuse your attention. Remark, first: that the priest calls the assembly of the sincere souls who are converted to God, and who obey the Gospel of JESUS CHRIST,—the assembly of the elect souls who are in heaven—"a Church which is in darkness in the clouds with the devils!" Do you think that a man of God could speak thus? Second, I defy the priest to show us in the Gospel, this Roman Catholic Apostolic Church, out of which there is no salvation. Besides, it is certain that a Church of God should necessarily obey the Word of God. Now I can prove to the priest, that the Roman Church does not obey the Word of God.

*Priest.* Where is the Word of God, Mr. M——?

*Missionary.* In the Bible Mr. Priest.

*Priest.* But your Bible is false.

*Missionary.* In what is it false?

*Priest.* You have taken out the Books of the Maccabees.

*Missionary.* When you have proved to me that those Books are a part of the Word of God, you can make the accusation, not before.

*Priest.* The Church has always received these Books as a part of the Word of God, and the Council of Trent has formally recognized them as such.

*Missionary.* These Books are not found in the Hebrew Bible, which is the original of the Old Testament; and the Jews, to whom, as St. Paul says, Rom. 2 : 3. "were committed the oracles of God," have never received them as divine. The Christian Church which received the Old Testament from the Jews, did not recognize the Books of the Maccabees, nor the Books of the Apocrypha as divine. It is only since the Council of Trent that the Roman



Church has placed them in her Bible, among the number of inspired books. It is your Church, then, Mr. Priest, which is guilty of the crime of falsifying the Word of God against the express command, "Thou shalt add nothing, and thou shalt take away nothing."

*Priest.* (With a burst of laughter.) Well, well; you prefer the witness of the Jews, to that of the Church.

*Missionary.* Laughter is madness, said the wise man. (Eccl. 2 : 2.) For want of suitable argument to refute me, you are obliged to have recourse to the part of fools. It is not only upon the witness of the Jewish Church that my argument is founded, but also upon the authority of St. Paul. Can you deny that St. Paul declares that the Divine oracles were committed to the Jews? Besides, if you wish the witness of the Christian Church, it will not be more in your favor. St. Jerome declares, in his preface to the Books of Solomon, that the Books of the Maccabees and the other books of the Apocrypha, are not of Divine inspiration, and that the Church in his time did not make use of them to authorize any articles of faith; although they were read as a portion of history. St. Jerome speaks here of the use of the Church; then, in his time the Church did not believe that the Books of the Maccabees were a part of the Word of God.

*Priest.* St. Jerome never said that.

*Missionary.* What! do you deny that positive declaration of a saint, whom your Church reveres?

*Priest.* I deny that St. Jerome ever said that.

*Missionary.* Well! you deny it before several witnesses; think that you are in a public meeting. If my declaration is proved to be true, the falsehood will fall upon your own head; prepare to receive the blow, I have not the proof here, but I can procure it in a few days; consequently, if, in a week I do not produce the document of which I speak, I promise here before this audience to give one hundred dollars for the benefit of the poor; but if I do produce it, you will be obliged to pay as much for the poor of the county. (Several of the audience cried out, That is well said. Then, addressing myself to the priest, I said,) What do you think of it, will you retract your denial, or will you accept the challenge?

*Priest.* (With embarrassment.) It is very true that St. Jerome has said that the Books of the Maccabees were not divinely inspired, but the Council of Trent has canonized them.

*Missionary.* You are then obliged to acknowledge that you have sustained a falsehood, when you find your purse in danger; it is then not the truth which you value the most, but your purse. Then, according to your own confession, the Church has not always considered the books of the Apocrypha a part of the Word of God, seeing it is the Council of Trent which has canonized them. Observe then, that the Council of Trent was a council of your Church, it is then your Church which has falsified the Word of God, and my Bible is true.

*Priest.* But enough of that, let us pass to another article. What is your mission, Mr. M——?

*Missionary.* If you will have the goodness to prove yours, then I will prove mine.

*Priest.* That is very easy. I have received ordination from Mr. A——; bishop of Philadelphia; he has received his from Pope Gregory XVII; the latter received his mission from St. Peter by succession, and St. Peter from JESUS CHRIST.

*Missionary.* It is a strange thing that you should receive your mission from a pope who has not yet existed; for the last Pope of the name of Gregory, was Gregory XVI, and his successor is Pius IX, he who reigns at present.

*Priest.* Ah! I made a mistake, it was Gregory XVI, I meant to say.

*Missionary.* Well, you are excusable; then you say that you received your mission from the Pope of Rome, and that he is the successor of St. Peter.

*Priest.* Yes, in quality of the head of the Church.

*Missionary.* Well, I will see. First, What was St. Peter? Second, What is the Pope? Then we will see what credit we can give to your mission. First, How can we find out what St. Peter was? I should think the surest way was to listen to himself; he is going to speak concerning himself, his sovereignty, his titles, and his power over the Church. In his first epistle, which is received as authentic by your Church, fifth chapter and first verse, he says, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of JESUS CHRIST," &c. or, instead of elder, I will say as your Church says, *priest*. Then St. Peter calls himself priest with the other priests, their equal and not their chief. At the commencement of his Epistle he calls himself "*Apostle of Jesus Christ*" and nothing more. See also, how St. Paul speaks of St. Peter in his Epistle to the Galatians, 2: 11. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." St. Paul reproves St. Peter, and St. Peter submits humbly to censure of his brethren. Behold the clear, evident, and simple truth concerning St. Peter. He is humble, he submits to his brethren, he calls himself *apostle*, *elder*, or *priest*, as the others, and nothing more. Second, Who is the Pope? He is a man who pretends to be priest, king, (a title which belongs only to JESUS CHRIST—see Psalm 110,) and who reigns as king over a part of Italy. He is clothed in a cassock of white taffeta, spangled with golden stars, with a surplice of fine linen, a little cloak of red satin, &c. He wears upon his head a triple crown of gold, garnished with pearls and other precious stones. He calls himself the *father of the kings of the earth*, the *vicar of God*, the *very holy father*, the *king of kings*, and the *lord of lords*. Kings, princes, and cardinals must kiss his feet, and those who wish to speak to him approach him on their knees. He pretends to have the keys of heaven and hell. When he sits in the councils he puts the Bible, the Word of God, under



his feet, to signify that he is above the law of his God; as he has been since the last Council of Lateran, where Leo X was called "King," "very like God," "the lion of Judah," "the root of David," "the Saviour of Sion," "divine majesty!!" In the first, we see the humble disciple of Him who is meek and lowly of heart; but, in the last, we see the perfect image of the prince of Pride. Thus, my brethren, I declare here before God, who hears me, and before whom I shall appear, that I can, conscientiously, recognize in the Pope of Rome, from whom this priest has received his mission, the personage who, St. Paul has predicted, should come and usurp the government of the Church as the *Chief of Apostacy*. 2d Thess. 2: 3, 4. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition: Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." Behold, sir, from what an impure source you derived your mission.

*Priest.* (Stamping his feet, clapping his hands, exclaiming in anger,) You blaspheme, Mr. M.; you blaspheme, you blaspheme.

*Missionary.* I do not blaspheme, but I speak the truth before God, who will judge me, and with the Gospel in my hand.

*Priest.* Now, Mr. M., prove your mission.

*Missionary.* One day the Jews asked Jesus the same question. Luke, 20: 2. "By what authority doest thou these things." The Lord replied to them: I will also ask you a question, and if you will answer me, I will tell you by what authority I do these things. "The baptism of John, was it from heaven or of men?" I will also ask you a question analogous to that; if you will answer me, I will also tell you what is my mission to preach the Gospel: *The Bible, is it from God, or is it of man?*

*Answer.* (The priest did not make any reply, although he was loudly urged.)

*Missionary.* You feel here your weakness. You find yourself in the same embarrassment as the Jews who reasoned thus upon the question of Jesus: "If we shall say from heaven, he will say why then believed ye him not? But, and if we say of men, all the people will stone us, for they be persuaded that John is a prophet." You also reason to yourself, that if the Bible is from God, I shall have invincibly proved my mission by the Bible, and if you say that the Bible is from men, all your people will forsake you, for they believe that the Bible is from God.

*Priest.* Enough, enough; it is too low for me. I have no more time to remain. Go, Mr. M., seek your church in the clouds.

*Missionary.* Stop a little, Mr. Priest. Before commencing, you said you could confound all the ministers in America. You forget yourself; how do you dare to retreat? You have asked me several questions. I wish, in

my turn, to ask you some, upon different things about which you were speaking as I entered.

*Priest.* Well, but I am in a hurry ; do not be long.

*Missionary.* You said that we must pray to the saints, because they were our intercessors before God ; in this case, tell me, are the saints everywhere present ?

*Priest.* Certainly not ; it is only God who is present everywhere.

*Missionary.* Tell me, then, by what means the saints can hear the prayers which are addressed to them in so many different places, and by so large a number of persons ?

*Priest.* It is God who makes them understand the things which are asked of them.

*Missionary.* Then it is useless to pray to them, since God knows before they do the prayers which are addressed to them ; God has no need of their intercession. Can they tell him anything which he does not know ? or can they teach him to be merciful and have pity on us ? And besides, what right have they to ask any favor for the guilty ? Upon what do they rest their mediation ? All this is in darkness ; and, as infallible as your Church pretends to be, it has never been able to solve this problem. But here is the witness of God, behind which error can find no place of concealment. 1 Tim. 2 : 5, 6. "For there is one God, and one Mediator between God and man, the man CHRIST JESUS : Who gave himself a ransom for all, to be testified in due time."

*Priest.* Yes, there is only one Mediator who is God ; but there are several who are not God.

*Missionary.* Then you make the Gospel a falsehood. Notice, I pray you, this word *one*. This would be false if there were several, whether they were God or man. But are you so blind as not to see that JESUS CHRIST is Mediator, inasmuch as he is man, and because he became man he delivered himself up to death as a ransom for all. Then, in virtue of the death which he suffered for us upon the cross, he is constituted the lawful intercessor, and his intercession is founded upon the atonement which he has made for us. As St. Paul said, Hebrews, 4 : 15, "For we have not an high-priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin." The LORD himself has said in John 14 : 13, "And whatsoever ye shall ask in my name, that will I do." But we have no declaration in the Bible, in which God promises to grant anything to sinners in the name of saints. Your doctrine is not only false, but also absurd ; being founded neither upon Scripture nor common sense.

*Priest.* But do you not pray for your parents and your friends ?

*Missionary.* Yes, and even for our enemies ; the charity which the Word of God enjoins requires it : but the prayer of the living for the living has no connection with the intercession of the dead for the living, and the prayers of



the living to the dead. For the dead have no more a portion for ever in any thing that is done under the sun.—Eccl. 9: 6.

To be Continued in No. 3.

**Letters to the Rev. Dr. Candlish, of Edinburg, Scotland, by one of the  
Corresponding Secretaries of the Society.\***

No. I.

MY DEAR DR. CANDLISH,

You have been kind enough to request me to write you a series of letters respecting Europe—the motives and circumstances which led me to visit that part of the world, the objects which I was sent thither to accomplish, the state of the good work of God in those parts of the continent which I have from time to time visited, and such other topics as I may think proper to speak about at my earliest convenience. I did not hesitate to promise to comply with your request, and even to reiterate that promise. But, alas, until this day I have not been able to set about the fulfilment of it, my official and other labors having hitherto prevented. But I am resolved to postpone the matter no longer, and here you have the first of these long promised epistles.

As to the motives which led me to visit Europe, I think I can say with truth, that it was not a vain curiosity, or the love of travel, which conducted me thither. I cannot plead—I am not disposed to do so—indifference of feeling to the great objects of interest which the old world possesses. To any well-informed man in this new world, Europe must ever have many and powerful attractions. It is the land of his ancestors, it contains all the high civilization of the great Eastern hemisphere, and every part of it is full of scenes which history has rendered illustrious. To us who live in this Western hemisphere, the East, and especially EUROPE, must be ever dear, and to visit it—to see its most remarkable cities, its most renowned localities, and to become acquainted with some of its most distinguished men—cannot but be agreeable to any man of even the most moderate cultivation.

But although not insensible to such considerations, I can say with sincerity, that there were other things which engaged my mind to such a degree that I thought very little of those which I have just alluded to. My heart, for many years, had been deeply interested in the spiritual condition of France. I had long felt an uncommon, and in some sense an indescribable, interest in behalf of that important country and its inhabitants. This feeling existed before I had known—I might almost say before I had ever seen—a French-

\* These letters have been written for Europe, and will probably be published in both England and Scotland.—They are submitted to the readers of this Magazine in the hope that they will be read, by some at least, with interest and profit.

man. I suppose that it originated in the impressions made on my mind by the perusal (when a student in one of our western colleges, in the years 1817 and 18,) of the only religious journal then published in our country with which I was acquainted—THE RELIGIOUS HERALD—edited by the late John E. Caldwell, Esq. son of a distinguished Presbyterian clergyman, who was killed during our Revolutionary struggle. His periodical was commenced in 1816, shortly after *The American Bible Society* was founded, of which the editor was a prominent director. In fact, one of the objects for whose promotion it was founded, was to advocate this noble institution, and those of a similar nature.

In the pages of this Christian Herald I found much information relating to the spiritual condition of the nations on the continent, and among them that of France. This intelligence was, for the most part, contained in the Reports made to the British and Foreign Bible Society by its Secretaries, Drs. Owen and Steinhoff, who occasionally visited the western side of the continent; and of its agents, Drs. Pinkerton, Patterson, and Henderson, who labored for years, in behalf of that Society, in the Scandinavian countries and in Russia. It was whilst reading these things that my mind was first led to think of the importance of resuscitating a pure Christianity in those countries in Christendom where it has long been lost.

Years afterwards, whilst I was engaged in teaching in an academy in Princeton, New Jersey, where I had prosecuted my theological studies, my mind received a fresh impulse, in relation to this subject, by the conversations which I had with the Rev. Dr. King, our excellent Missionary in Greece, during a visit which he made to that place in the winter of 1826-27. The views which he gave me of the importance of promoting the knowledge of the true Gospel in France, made an impression upon my mind which nothing could efface.

But it was not till the Revolution of July, 1830, had occurred, that I began to have any hope of going to France. Nor, indeed, did my engagements permit me to take any step leading to such an issue until the spring of 1834. For several years I had been laboring as the General Agent of the American Sunday-school Union. That office required me to travel over all these United States. In the spring of 1834, believing that I might then leave that Society without disadvantage to its interests, I ventured to state my views in relation to France, and the work in other Papal lands, to a friend in the ministry, the Rev. Dr. Plumer, then settled in Petersburg, Virginia, now in the city of Baltimore. He entered warmly into the proposition, and came to New-York, at the anniversaries of our Religious Societies, in the month of May, with the view of proposing such measures as were necessary in order to prepare the way for my going to France. Through his exertions, and those of the late Dr. Wisner, of Boston, Professor Proudfit, and other friends, an association of a few Christian gentlemen of New-York, Boston and Philadelphia, was



formed, at whose expense, and under whose auspices, I was sent with my family to Paris, in the spring of 1835, on a mission for three years.

At this stage of the business scarcely any one thought that a new Society would be necessary for the work in Papal lands. Some supposed that *The American Board of Commissioners for Foreign Missions*—a Society, as you are aware, supported by Congregational, Reformed Dutch, and Presbyterian Churches of various branches—might possibly extend its operations to this field. Others thought that perhaps *The American Home Missionary Society* might undertake the work.

My first sojourn in Europe lasted three years. Paris was our home, and France the special field of my inquiries and labors. The primary object of my mission was to ascertain what our American churches could do to aid the cause of reviving Protestantism in France, and to impart the information obtained to the churches at home. I was also directed to do all that I could, in every possible way, to promote the kingdom of God not only in France, but on the continent generally.

My work in France necessarily led me to travel much in that country. And as I had determined to do what I could in behalf of the Temperance, Bible and Tract causes, wherever it might be in my power, I spent two summers in the north of Europe—visiting Belgium, Holland, Germany, Denmark, Norway, Sweden, Finland, Russia and Poland—especially in reference to the first named of these enterprises. A History of the Temperance Societies, which I had written and caused to be published in French (through the liberality of friends of the cause at home) during the first year of my residence in Paris, was translated into German, Dutch, Danish, Swedish, Russian and Finnish, and widely circulated, through efforts of good men, in the northern parts of the continent; and my efforts in respect to the cause of Temperance were not in vain. Repeated visits to Switzerland, and a protracted one in Italy—for the health of my dear wife—gave me an opportunity of learning something of the state of those countries.

In the spring of 1838 I returned to the United States, and spent sixteen months in imparting to our churches the knowledge of Europe which I had acquired. In May, 1839, it was deemed expedient to form a new Society, entitled, *The Foreign Evangelical Society*, for the promotion of the good work in France and other Papal countries abroad, whether in Europe or in America. At the request of the Executive Committee, I returned to the old world, with my family, in the autumn of that year, and made Paris, until the spring of 1842, and Geneva from that time till the autumn of 1843, my home. During that period of four years, I not only travelled over the middle and northern parts of the continent in prosecution of my work, but also returned twice to America, to do what I could in behalf of the Society.

In the autumn of 1843 I returned with my family to my native land, to make that my home, and to devote myself to the Society as its Corresponding Secretary.

In May, 1846, I visited Europe again, and travelled extensively over it, visiting, indeed, almost all parts of it, for the purpose of following up what I had formerly commenced, and of seeing what was the state of the work of God. During this visit I made a long tour in the southern portion of Europe, and visited Portugal, Spain, France, Italy, Greece and Turkey, some of which countries I had not previously seen. In February, 1847, I returned to the United States for the fifth time.

It was during the last named visit that I had the pleasure to meet you at a select meeting of some three hundred gentlemen, which you and Dr. Cunningham were so good as to call, in my behalf, in Edinburg, and where you heard me express those views and opinions in regard to the Papal world, and of the duty of the Protestant world in relation to the Papal, which you were good enough to request me to put on paper at my leisure and send you, as well as an account of the state of things in the Protestant countries on the continent. This duty, God willing, I will now attempt to discharge, regretting much that it has been so long delayed.

In this first letter I have given you, my dear Dr. Candlish, those little personal details which you were good enough to insist upon. These having been disposed of, I shall proceed in my second letter to speak of the reasons—some of which I presented on the occasion just referred to—why the Protestants of these United States, of Great Britain, and of the rest of the Protestant world, should lose no time in directing their mightiest energies to the carrying of the truth into the Papal world, wherever the way is open for it—a subject which you will agree with me in deeming of vast importance at this time.

With great respect, I am your friend and brother,

R. BAIRD.

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### **The Daughter of John Knox.**

The following notice of the Rev. Mr. Welch exhibits a faithful servant of Christ, who, when he could no longer preach the Gospel in Scotland, rejoiced to preach it in France, for that purpose acquiring the French language with alacrity, and entering upon the work in the spirit of a true missionary. Would that there were many of his spirit in our days, to carry the Truth into all accessible Papal lands. His wife was no common woman.

"Elizabeth, daughter of John Knox, the distinguished reformer, appears to have possessed much of the undaunted spirit of her father; and her life through a variety of the most trying vicissitudes,

bears a strong resemblance to his. Her husband, Mr. Welch, was one of those patriotic clergymen who opposed the tyrannical and arbitrary measures with which King James endeavored to destroy the power and freedom of the Scottish church.

"The King was so exasperated by certain lawful steps taken by Welch and five of his colleagues, in opposition to himself, that he laid the question before the secret council; and when the clergymen declared that they could not consider them as competent judges, they were arraigned for high treason. Their trial at Linlithgow was carried so far, through the shameless influence of the court, that the sentence of death was pronounced upon



them. But Madame Welch, who had followed her husband to his prison, not merely received the sentence as calmly as himself, but invited the wives of the other five clergymen to unite with her in thanking God that he had given their husbands strength and resolution to sacrifice themselves to the cause of their Lord and Master.

"When the sentence of death was changed to that of exile, she followed her husband to France, where they resided for sixteen years. Here Mr. Welch applied himself with so much zeal to the acquisition of the language, that after the lapse of fourteen weeks he was able to preach in French, and was immediately chosen pastor of a Protestant congregation in Nerac, but was soon called from this place to St. Jean d'Angeli.

"After the outbreak of the war between Louis XIII and his Protestant subjects, this city was besieged by the king in person, and Mr. Welch, by his exhortations, not only incited the inhabitants to the boldest resistance, but was constantly to be seen on the walls, where he united his efforts with those of the garrison for the defence of the city.

"When, at length, a treaty was concluded, after which the king made his entry into the town, Mr. Welch returned to preach in his presence, and go through with the Protestant services; with which the king was so incensed that he sent the Duke d'Espernon, with a company of soldiers, into the church, to bring the preacher from his pulpit. At the entrance of the duke into the house, Mr. Welch requested his hearers to give place to the Lord Marshall of France, and invited him to be seated and listen to God's Word. The duke, surprised by these words, and the tone in which they were uttered, accepted the seat offered him, and listened with serious attention to the entire discourse.

"At the close of the services he led the clergyman into the presence of the king, who asked him how he dared to preach when it was a law recognized

throughout the kingdom; that the services of the reformed church should be held in no place where the court resided. 'O, Sire,' answered Mr. Welch, 'if your majesty only knew what I preached, you would not only come yourself to hear me, but would wish all France to do so; for I preach not as those men you have been accustomed to hear. First, I preach that you can be saved only through the merits of Jesus Christ, and not through your own; and I am sure your conscience tells you that you will never merit Heaven by your good works. Next, I preach that as you are king of France, no man shall have power over you; but the ministers you are accustomed to hear subject you to the Pope of Rome, which I will never do! His majesty, whom this reply had pleased, jokingly answered, 'Very good, you shall be minister!' and addressing him as 'father,' assured him of his protection. Louis proved true to his word; in 1621, when St. Jean d'Angeli was conquered by the king's military, he particularly commanded Lord de Vitri, one of his Generals, to provide for the safety of Mr. Welch. The officer caused him and his family to be brought to Rochelle, after which, in the king's name, he provided him with the necessary means for continuing his journey.

"As Mr. Welch found his health rapidly failing, and was told by the physicians that the air of his native land alone could restore him, he returned, in 1632, to visit England—but its reigning prince was too narrow-minded a man to treat him with the generosity of the French monarch. James feared the influence of a man in the last stages of consumption, and refused him permission to return to Scotland. Madame Welch, through the influence of a number of her mother's relations, obtained admission at court to intercede for her husband, when the following conversation took place, which will best show her spirit.

"When she, in reply to the king's inquiry who her father was, spoke the

name of Knox, James exclaimed—'Knox and Welch! the devil never made that match.' 'Very like, Sire,' she drily replied, 'for we never asked his advice.' He wished particularly to know how many children her father left, and whether they were lads or lasses. At her reply that but three children yet survived, and that those were all lasses, he raised both hands and exclaimed, 'God be praised! for if there lived three sons of Knox, I could never enjoy my three kingdoms in peace!' When she endeavored to obtain his permission for her husband to return to Scotland, and he, with his habitual rudeness, replied, 'Give him his native air! give him the devil!' 'Give that to your hungry courtiers!' said she, offended at his profaneness. But when he at length said that her husband might return to his native land, provided he would promise submission to the newly appointed bishop of the country, Madame Welch quickly raising her apron towards him, retorted in the true spirit of her father, 'With your leave, Sire, rather would I receive his head in this apron.'

#### **Brief Sketches of the several Religious Denominations in the United States.**

##### **No. I.**

In the Prospectus to the New Series of this Magazine, contained in the last number, we stated that we should, from time to time, give brief notices of the various branches of the Church of Christ in our country. We now undertake the fulfilment of this promise, by giving a sketch of the Protestant Episcopal Church. We begin with this branch of the one true Church of God among us, for the simple and sufficient reason, that it is the oldest,—having been established in the Colony of Virginia some years before any other denomination existed in what is now the United States. We shall treat all the denominations in the order in which they appeared among us. The Congregational will be the second, the Baptists the third, &c.

The Episcopal Church commenced its existence in Virginia in the first year of the colony. Until the Revolution it was the favored Church of that colony. It was also established in the colonies of Maryland, New-York, and the Carolinas. But its prosperity was by no means commensurate with the patronage which it received from the civil governments in those portions of our country. When the Revolution began, it had not more than eighty ministers in the colonies north and east of Maryland; and even these, with the exception of such as existed in Philadelphia, New-York, Newport, Boston, and a few other of the most important cities and towns, were supported by the "Society for the Propagation of the Gospel in Foreign Parts," (an ancient Missionary Institution in England, in the hands of the Bishops and other members of the Established Church); whilst in the colonies south of Virginia, viz., the Carolinas and Georgia, all the clergy, taken together, were but few. The number in Virginia and Maryland was about one hundred and fifty, and exceeded that of all the other colonies.

The causes of the want of prosperity, during the colonial era, were several. 1. Dependence upon England for episcopal supervision, and in a great degree for its ministers. 2. The unfitness of very many of the ministers whom the Bishop of London (under whose episcopal care the colonies were) sent over to labor in this field. 3. The great difficulty that attended the training up a native ministry, and sending the candidates over to England for ordination. Yet this was done in Connecticut, and it was in that colony that the Episcopal Church, without the aid of the state, made by far the greatest progress.

The Revolution excited a very disastrous influence, for a time, upon the Episcopal Church, especially in the South, where a large portion of its ministers adhered to the cause of the mother country. After the lapse of fifteen or twenty years, the Church began to emerge from this state of depression.



A Convention was held in Philadelphia, in the year 1785, for the purpose of forming an ecclesiastical constitution, and of uniting all the Episcopal Churches in one body. The next step was to secure the ordination of American Bishops. At the instance of the Archbishops of Canterbury and York, the British Parliament passed an act authorizing the English prelates to consecrate bishops for America. In consequence of this, the Rev. Drs. White and Provoost, the former of Philadelphia and the latter of New-York, were sent over to England, and received ordination to the episcopal office from the hands of the Archbishops of Canterbury and York, the Bishop of Bath and Wells, and the Bishop of Peterborough assisting. A short time previous to this, the Rev. Samuel Seabury, D.D., of Connecticut, had gone over to England for consecration to the same office; but as there was then an insuperable obstacle in the way, owing to the laws of that country, he went to Scotland and was ordained by the *Non-juring* Bishops of that part of the United Kingdom. The Rev. Dr. Madison, of Virginia, was afterwards sent over to England for episcopal consecration; and in the year 1792 these four Bishops,—Drs. White, Provoost, Seabury, and Madison,—ordained the Rev. Dr. Clapett to be Bishop of the Diocese of Maryland.

Since that epoch the prosperity of the Episcopal Church in the United States has been steady, and even rapid. The number of its bishops was five, and its ministers may have been two hundred in the year just mentioned. Just forty years later, (in 1832,) the number of its bishops had increased to 15, and that of the clergy to 583. At this time, (January, 1850,) the number of bishops is 21, the number of its ministers is 1,504.

The spiritual prosperity of this Church has, it is believed, kept pace with its external progress. And in no portions of it has this been more visible than in Virginia and Maryland, where, in the ante-revolutionary era there was probably far less

of true religion than in the other dioceses. Precious seasons of the outpouring of the Spirit have often been seen in the churches in that part of the country; nor have such seasons been unknown in other portions of the Episcopal Church.

As in the Established Church of England, the clergy of the Episcopal Church in America are divided into two classes, one called "High Church," and the other "Low." Sometimes these parties are called "Evangelical" and "Non-Evangelical;" but not with strict accuracy, for not a few of the "High Churchmen,"—or of those who are charged with carrying their preference for Episcopacy to an extravagant length,—are entirely evangelical in their doctrines and preaching. There is another portion, however, who are not considered evangelical,—not so much because of what they do preach, as because of what they do not preach. Their sermons are of too negative a character; an efficacy unknown to the Scriptures is ascribed to ceremonies and forms; neither are the sinner's guilt and danger as fully and earnestly set forth as they should be; nor is the glorious sufficiency of Christ unfolded, and salvation by faith alone fully and clearly presented. Their preaching, of course, fails to be as effective in turning men from their sins as that of their evangelical brethren. And yet these men are not to be classed with the fox-hunting, theatre-going, ball-frequenting and card-playing clergy of some other countries. They are far better men. It is commonly estimated that two-thirds of the bishops and ministers of the Episcopal Church in this country belong to the "Evangelical" or "Low Church" part; but we know not whether this estimate be correct or not.

Whilst it is denied that a large portion of the "High Church" party are "Puseyites," or "Tractarians," in the sense in which those epithets are employed in England, it is nevertheless conceded that there is a considerable number who are favorable to such opinions. There have, also, been some deplorable instances

of apostasy to Romanism from the ranks of such within the last few years.

The Protestant Episcopal Church in the United States being an offshoot from the "Church of England," agrees with that Church in doctrines, and, in the main, in its ritual and formularies. Some variations were necessarily introduced after the Revolution. Unlike the Mother Church, it is in no way connected with the State; nor do its bishops, in virtue of their office, enjoy any civil powers, immunities, or emoluments.

The chief particulars in which the Service-Book differs from that of the Church of England, are as follows: 1. A shorter form of absolution is allowed to be used instead of the English, which is, however, retained, and frequently used in the public service. 2. The Athanasian Creed is omitted. 3. In the administration of baptism, the sign of the cross may be dispensed with, if requested. 4. The marriage service has been considerably abridged. 5. In the funeral service, some expressions, considered as liable to misconstruction, have been altered or omitted. 6. There has been a change, of course, in the prayers for rulers. 7. It is allowed to omit, in the Communion Service, the prayer called the "Oblation" and the Invocation. 8. It is permitted to change the words: "He descended into hell," which occur in the Apostles' Creed, into "He descended into the world of departed spirits," or those of similar import.

As in the Church of England, there are three ranks or orders in the ministry, and these are believed, by its friends, to be of Apostolical institution,—namely, bishops, priests and deacons. Ordination is performed by bishops. Churches choose their own pastors, but installation or induction requires the consent of the bishop, who presides when he can; but when he cannot be present he appoints a committee of neighboring presbyters to act as institutors on the occasion. The regulation of the temporal affairs of each church is confided to a board of church-wardens and vestry, the former of whom are chosen

by the communicants, the latter by the members of the parish generally. The spiritual rule rests mainly with the pastor, or "rector," as he is more commonly called.

We understand that it is intended to have at least as many Dioceses as there are States in our Confederacy. The State of New-York has been divided into two dioceses, and it is probable that the same thing will occur in some of the other large States.

The affairs of each diocese are directed by an Annual Convention, composed of the clergy of that diocese and one or more lay delegates from each parish, elected by the people, or appointed by the wardens and vestry; the clergy and laity forming but one body, but voting separately when this is demanded; the clergy forming one house, in that case, and the laity another. The bishop, if there be one, presides over the Convention. If there be no bishop, a president is chosen in his place. A concurrent vote of both orders, when voting separately, is necessary before any measure or law can pass.

Every three years a general Convention is held, composed of clerical and lay delegates from each diocesan or State Convention, who form the "House of Delegates," and of all the bishops who form the "House of Bishops." This Convention makes the canons which govern the Episcopal Church throughout the country. To be a deacon, a man must be twenty-one years old; a priest, twenty-four; a bishop, thirty.

Candidates for ordination subscribe to the following declaration: "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States." These doctrines are contained in the "Articles of Religion," in the "Book of Common Prayer," and implied in the Liturgy of the Church, and



are such as are usually denominated *The Doctrines of the Reformation*.

The Episcopal Church has three Theological Seminaries, including the theological department in Kenyon College, at Gambier, in Ohio. The number of the professors or teachers in them is twelve, and of the students about one hundred. The oldest of these seminaries is in the city of New-York. The second is near Alexandria, in Virginia. The number of graduates of these "Schools of the Prophets," is about seven hundred. The volumes in their libraries is near twenty thousand.

The Religious Societies of the Episcopal Church are :—

1. *A Board of Domestic Missions*, which employed, last year, in the several States and Territories of this country, — missionaries. Its receipts were \$27,263.

2. *A Board of Foreign Missions*, which sustains some twenty male and female missionaries, besides native assistants. These missionaries are in Greece, Turkey, Western coast of Africa, and China. Receipts, \$41,453.

3. *The Protestant Episcopal Sunday-School Union*, which publishes a magazine for children, together with an extensive variety of Sunday-school books.

4. *A Society for the Publication of Religious Tracts and Books*.

5. *A New Book Society*, organized recently by many of the evangelical ministers and laymen, for the publication and circulation of books of approved soundness of doctrine, and adapted to promote true godliness of life.

6. *A Bible and Prayer Book Society*, which has existed many years.

Such is the abridged notice of the Protestant Episcopal Church in these United States which its limits permit us to give. To all within its communion, as well as to all in every other branch of the one true Church of God, who love the Lord Jesus Christ in sincerity, we can

most heartily pray, "Grace, mercy and peace be multiplied."

*Note.*—The preceding article is an abridgement of the chapter on the same subject in a work which the author published a few years ago in Europe, and which has been republished in this country by the Messrs. Harper, entitled "*Religion in America*."

### The Tide Turned.

At the meeting in behalf of the Portuguese Exiles at the Church of the Pilgrims, in Brooklyn, Rev. Dr. Bethune spoke of the persecution at Madeira and of the reactionary movements in Europe, as mere *eddies*, while the tide of liberty was setting steadily forward. We can only give from memory a bare outline of his eloquent thought and illustration.

"At this moment," said he, "what horrors are witnessed in Europe, where people have struggled for freedom, but struggled ineffectually. Noble women are shrieking under the lash of the executioner. The Turk, the Mohammedan, is keeping back the refugees of liberty from the imprisonment and death for which they are demanded by *Christian* tyranny. While looking on these exiles, I am reminded of the legend of the Seven Sleepers of Ephesus, who fell asleep in a cave in a time of persecution, and woke up centuries afterwards, and stole into the city and found there a Christian people, a Christian government, and churches named in honor of the martyrs. We seem to have slept *backwards*, and to have woke up in the dark ages. Which of us ever expected to see men and women who had been persecuted for Christ? But the world is not going backward.

"In a great river, when no wind is stirring, you will sometimes see a struggling of the waters, a dashing of waves together; it is because two tides have met; and the slimy weeds of the ocean are whirled about with the branches of trees from the mountains that overhang the sources of the river. But presently one tide gains the mastery, and then in the middle of the stream flows a strong current bearing all upon its bosom. Yet

along the shore in the nooks and bays, the eddies are whirling and whirling. The tide has turned for *Liberty*. God has turned it; and no power can stay it or set it back. Why is not the Pope at Rome? *He dare not show his head there.* I would not give a sixpence for its safety there. He dare not show his head. While he fled like a hireling, in the *livery* of a hireling, and left the flock, God's faithful servants carried the Bible into Rome, and there is Bible enough there to blow sky-high the whole conclave of Cardinals; there are men enough in Rome, devoted to liberty, to keep out the Pope, against dastard France, and imperious Austria, and barbarian Russia. The tide is turned. Liberty rolls on. But on many shores and in many by-places of the earth the eddies are whirling, still showing *what the tide has been in the past, and what it would be if it could.* So while the Pope dare not show his head in Rome, his servants in Madeira persecuted these poor people. But it is only an eddy—**THE TIDE IS TURNED.**"

Independent.

### Envelope of Contributions.

A servant-girl in England, who had attended the "ragged schools," and derived much spiritual benefit from them, came one evening, at the close of the school, and put a note into the rector's hand. He found to his surprise, upon opening it, that it contained half a sovereign. This was designed as the half-yearly contribution of the servant-girl, which she hoped to give out of her wages of eight pounds a year, in the thanksgiving to God for the blessing received through the schools. On presenting it, the thankful girl expressed her sorrow that it was so small a sum; adding, as a kind of apology, "But, sir, I have wrapped it up in an earnest prayer, and with many tears." What a beautiful envelope was that!

### Ninth Commandment.

At the examination of the children of the Windsor Infant School, a short time

ago, a little boy was asked to explain his idea of "bearing false witness against your neighbor." After hesitating, he said it was "telling tales." On which the worthy and reverend examiner said, "That is not exactly an answer." "What do you say?" addressing a little girl who stood next, when she immediately replied, "It was when nobody did nothing, and somebody went and told it." "Quite right," said the examiner, amidst irrepressible roars of laughter, in which he could not help joining, the gravity of the whole proceeding being completely upset.

### What constitutes a strong Church?

Under this title appeared, a few weeks since, the following excellent article in the volumes of the *New-York Evangelist*. We transfer it to our Magazine because of its intrinsic worth.

Robert Hall somewhere quotes from Cyprian the following striking and pregnant sentence:—

"The church is one, which by reason of its fruitfulness is extended into a multitude, in the same manner as the rays of the sun, however numerous, constitute but one light; and the branches of a tree, however many, are attached to one trunk, which is supported by its tenacious root; and when various rivers flow from the same fountain, though number is diffused by the abundant supply of waters, unity is preserved in their origin."

The church universal is indeed one—the holy Catholic Church. All whom CHRIST prayed for, all who belong to CHRIST, are members of this Church, and are brethren. It matters not that they are found in different denominations; that they pass under different names; they are one, and that by a union so intimate that it is symbolized by the union between the Father and the Son;—one on earth, and destined to be one for ever in heaven. Multitudes are there already, dwelling together in the light wherein they see light, without one grain of discord, without one opposing thought or

feeling. Continually are happy brethren passing from earth to heaven, and melting into that glorious and perfect oneness. And yet in this passage they gain no new element of union; they only lay aside the elements of disunion—the earthly, which prevented or impaired their fraternity while here below.

"The genius of the Gospel," says the immortal Hall, "let it once for all be remembered, is not ceremonial, but spiritual, consisting not in meats and drinks, or outward observances, but in the cultivation of such interior graces as compose the essence of virtue, perfect the character, and purify the heart. These form the soul of religion; all the rest are but her terrestrial attire, which she will lay aside when she passes the threshold of eternity."

Unity, then, does not consist in the "terrestrial attire" which is laid aside, but in that which is carried into heaven and sealed with immortality.

Does any particular church or denomination ask now, How shall we best promote our unity, and augment our strength? We cannot consistently or wisely reply, Attend first of all to your "terrestrial attire;" see to your ordinances; adhere closely to the letter of your standards; follow your rituals with the utmost strictness; stand fast to your polity; be active in your judicatories; exalt your denominationalism, and pursue its interests faithfully; bring into your church connections all the influence you can of wealth, talent and power; make the most of your church at all times, and carry your church with you everywhere; and then you will promote the unity and strength of your church, and lengthen your cords and strengthen your stakes.

What is this but the worldly policy of all the earthly bodies? What is this but laying up treasures on earth, where moth and rust do corrupt, and where thieves break through and steal, instead of laying up treasures in heaven, where moth and rust do not corrupt, and thieves do not break through and steal? What

is this but lumbering ourselves with baggage that we must leave behind in the river of death? The "terrestrial attire" is valuable only as we use it. If ordinances, standards, rituals, politics, judicatories, and denominationalism in general, be used for a worldly name and worldly strength, for increase of numbers and possessions, then we become a mere *Propaganda Society*, and the greater our success the wider our separation from the kingdom of heaven.

To be used aright, they must be used simply as symbols of the spirit and the life—the one spirit, the one life of Christianity; and as means which we find helpful to our growth in all those "interior graces," which, as they constitute the "soul of religion," ally us the more closely, as they are the more diligently cultivated, to the whole brotherhood of Christians—to the one body of Christ.

This is an infallible test whether we are using our denominationalism aright. If we are using it so as to draw us into an isolated mass, separating us from the whole body of Christians, exaggerating differences, nourishing uncharitableness, infusing a spirit of proselytism, and making communion with others difficult or impossible, unless they subscribe to our symbol, then manifestly our use is a fearful abuse.

But if we use our denominationalism so as to make us more alive to the vital, central, and universal doctrines of Christianity; so as to awaken a holier zeal in the conversion of souls to Christ; so as to enlist us more effectually in the great work of evangelizing the world; so as to increase that brotherly love which binds us to all who love our common Lord; so as to organize wisely, and to concentrate our efforts in every good word and work; in fine, if we make our denominationalism but a form of discipline and order, which we choose, as in our judgment the most convenient for marshalling ourselves, as a cohort of the Sacramental Host, cheerfully and charitably, and *practically* leaving the same liberty to others, and



thus by it, work ourselves the more effectually into the great and all-binding circle of Christian love and duty; then we may know that we are using it aright, and giving it a substantial value. Then we shall "lay it aside" on "the threshold of eternity," not as rubbish which we despise, but as well-worn and soiled armor, needful during the hour of conflict, but not needful when, putting on the garments of victory and joy, we enter into the land of eternal love and peace.

Surely that form and spirit of unity must be the most glorious and perfect, which approaches the most nearly the heavenly, which answers the prayer of Christ, "that they may be one, as we are one."

We might say, therefore, with all truth, to any particular church or denomination, If you would have unity and strength, place yourselves on the broad principles of Catholic or universal Christianity. Let the life and form of your denominationalism be distinguished from all others in this very way, that your standards, ritual, polity, ordinances, judicatories, and ecclesiastical movements are filled with the faith, charity and works of the Gospel. Ever reflect what Christ and his apostles have enjoined in general—what they would enjoin in any particular case or emergency. Imagine Paul or John to be chief counsellors in every convocation, and Christ himself to be moderator. In your standards, rituals and polity, think what Christ and his apostles would lay down as essential and necessary. In your ordinances, imagine Christ and his apostles to be administering them. In your deliberations upon duty and modes of action, consult what they have imposed upon you, and place yourselves again in the light of their example.

We believe the grand element of a church's strength to lie in making the cause of Christ the great interest, and in letting our denomination be only subsidiary thereto. Instead of sacrificing the general interests of the church to our particular interests, we should be ready

to sacrifice our particular interests to the general interests. We ought to be ready even to cease to be as a separate denomination, if thereby the great cause could be advanced.

The great principle, "Seek first the kingdom of God and his righteousness, and all these things will be added unto you," is applicable to the prosperity of churches as well as of individuals. That church, therefore, which is least concerned about itself, and most concerned about Christ and his kingdom, will be best taken care of, will flourish most, will most surely and effectually lengthen its cords and strengthen its stakes. The element of its union, strength and prosperity, is vital and immortal. It bases itself not upon the local, the temporal, the human, the earthly, but upon the everlasting foundations of truth, that cannot grow feeble—of love, that can never decay—of duty, that can never subside. There is all the difference between its movements, and those of others, that there is between him who works according to rules of temporary expediency, or under the authority of mere custom, and him who, perceiving fundamental principles, can form his rules for all emergencies, and knows an authority mightier than custom.

It is a glorious and blessed thing to belong to the Church of CHRIST. It is a glorious and blessed thing to labor for the cause of CHRIST; and it is a desirable thing to labor for the prosperity of a particular Church, only as we thereby labor for the Church of CHRIST. That Church which gives the fairest promise of such a result, will nourish in its own bosom the noblest forms of character, and will draw into its communion the best spirits of our race—those that are prepared for the freest, the most generous, the most self-sacrificing, the most CHRIST-like labors for the good of humanity.

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The following interesting letter appeared in the CHRISTIAN ADVOCATE AND JOURNAL, published in New-York, November 22d, 1849. We are happy to see that

there is a disposition among some of our friends in Baltimore, not to allow the *Presbyterians* to make a "monopoly" of the God-like work of aiding those who have fled from the corruptions and persecutions of Rome. We can assure our friends of the Methodist Church, as well as those of all other denominations, that their coöperation will be ever welcomed with joy by the Executive Committee of the American and Foreign Christian Union.

"Great interest has been awakened here by the flying visit of a few of the Portuguese Exiles. From the circumstances attending their appearance among us, it was impossible to do much for them; but I understand that while here, they received about a thousand dollars. But one of the Methodist Churches was applied to, and that one, Wesley Chapel, is by no means able to contribute liberally, yet between four and five hundred dollars were collected there on Monday night. I am sure that if proper efforts were made to bring this subject before our people, money enough could be got in Baltimore to bring to this country all the Portuguese martyrs and Exiles yet remaining in the West Indies. I hope the Society who have charge of this business will take measures to accomplish, during the winter, the transfer of all these people to our shores. I understand that our churches in New-York have yet done little for the Portuguese. If so, it is because they have not been asked for aid; but it is not too late yet. Methodists are entitled to their full share of this new loan which God has asked for; and as the security is undoubted by them, and the interest a hundred fold in this world, besides a life annuity for eternity, I have no idea that the Presbyterians will be permitted to monopolize more than their share of it. See ye to it."

#### Evangelical Party in the Church of England.

The London *Christian Times* says:—"We have the utmost pleasure in stating,

as a fact that may be depended upon, that leading Evangelical clergymen are in mutual communication with a view to an organization of the leading Evangelical party, so as to be prepared for all contingencies. We are glad to hear the names mentioned of Archdeacon Law and of Mr. Goode, as among those who strongly counsel the taking of some action, with a view to ascertaining the mind of the Evangelical clergy at large on the prospects lying before them. Mr. Law's high reputation for piety in the diocese of his late father, and Mr. Goode's intimate connection with the Archbishop of Canterbury, will give great weight to any measure which they may approve."

#### Pennsylvania Bible Society.

This Bible Society, the oldest in the United States, is prosecuting its work with vigor. Last year the Board of Managers appropriated \$3,000 to the cause in foreign lands. This year they have decided to give \$5,000 to that object, and have recently issued an excellent address to Christians of all denominations in that commonwealth, calling upon them to aid in the accomplishment of this good resolution.

#### The American Tract Society.

The American Tract Society is prosecuting its noble work with great energy and wisdom. No society in our country is managed with greater ability. At a meeting of the Executive Committee of that Society on the 19th of November, 1849, the following statement was made:

"The receipts of the month were \$20,844—total since April 1st, \$146,989. The number of new Colporteurs, commissioned during the month, was 31, of whom 26 were for the Southern and Western States. Since April, 274 Colporteurs have been commissioned, including 153 students for vacations. The number now employed exceeds 350, including those in Canada, Mexico and California. The issues from the Depository for October amounted to \$29,079. Gratuitous issues

since April, 22,712,239 pages. The expenditures average nearly \$1,000 a day; and the daily product of books is about 3,500, and of smaller publications not far from 30,000, exclusive of 145,000 copies of the *American Messenger*, monthly. The number of printers and binders is 236. Power-presses employed, 14. The Treasury demands constant and large donations to sustain benevolent operations on a scale so immense.

"At the meeting letters were presented from Canada, various parts of India, China and the Sandwich Islands, asking for large appropriations to sustain the Christian press abroad. In view of these and other appeals, the following sums were appropriated, to be raised and remitted before April 1, viz: For France and Belgium, \$1,000; Germany and Hungary, \$1,000; Italy, \$1,000; Turkey, Russia, Greece, Syria and the Nestorians, \$3,000; Northern India, \$2,000; China, Siam, Assam, Burmah, and the Sandwich Islands, \$3,000; and other claims, \$1,000. Total \$15,000.

#### New-York Bible Society.

The Twenty-sixth Annual meeting of this very important local Bible Society was held in the Reformed Dutch Church in Lafayette Place on Monday evening, November 26th, 1849.

"From the Treasurer's report it appears that the receipts of the Society during the past fiscal year have amounted to \$27,609 40, of which \$6,698 50 were received from Churches of various denominations, and \$18,156 81 from sale of Bibles and Testaments at the Depository. The sum of \$23,830 74 has been paid to the Parent Society for volumes; \$1,012 35 have been presented as a donation; and \$2,340 99 have been paid as salaries to agents.

"Mr. Blatchford presented the Annual Report, a concise, perspicuous and interesting document. Special efforts, it appears, are bestowed by the Society upon the seamen and immigrants. The Rev. Mr. Stockbridge, the chaplain of the Re-

ceiving ship, was favorably mentioned. He has distributed 2,221 volumes; and 6,740 volumes have been distributed among immigrants; of whom 233,912 have arrived at this port during the past year. To Sabbath-schools 1,125 Bibles and 1,180 Testaments have been given; to hotels 338 Bibles; and the missionaries of different wards have distributed 1,412 Bibles and 1,079 Testaments.

"Two years ago a thorough exploration of the city was commenced with the view of supplying every destitute family with the Word of God. It was resolved at the beginning of this year to go forward with this great work. Mr. Alexander Watson commenced his labors to this end last March. He has thoroughly explored and supplied the 7th and 13th Wards, and is now employed on the 11th. Prior to the 1st instant, he had visited 16,932 families; of whom he found 1,658 destitute of the Word of God. He has distributed 1,064 Bibles, and 1,538 Testaments.

"The Society in October was in debt over \$4,000—but this has since been paid off, and a donation of \$540 made to the Parent Society, making the whole donation for the year, according to the treasurer's report, over \$1,000. More than 28,000 Bibles and Testaments have been gratuitously distributed; and over 57,000 sold during the year."

Effective speeches were made by the Rev. Dr. Holdich, one of the secretaries of the American Bible Society, Chandler Starr, Esq. and the Rev. Mr. Kirk. The following sound remarks of Mr. Starr deserve to be well pondered.

It was a remark of the late President Dwight, "Show me the man, and I will tell you in nine cases out of ten what his mother was." So he would say, Show me the man, and I will tell you whether he is familiar with his Bible. The Bible-man will be a moral man, an upright and an honorable man; a benevolent and a charitable man; a courteous man, possessed of intellect and refinement. Worldly men rarely give important trusts to the



neglecter of this book. Civilization, refinement, science, and heaven-born charity have followed in the wake of this blessed volume. Selfishness, cruelty, the disregard of God's holy day, and the subjection of the human mind to despotic control flourish where the influence of this Book is not felt. Cossack sabres, and Austrian bayonets may impede the march of freedom, but cannot stop it, for the Bible is now abroad, and liberty will follow. We want no better evidence that the Bible is from God, than the elevation of character, the enlargement of the soul,

the development of the whole man, which are sure to characterize every community in which its instructions are studied and followed. Whenever the principles of this Book cease to be the foundation of education, whenever the light is put out which shall guide our children to the principles of that science which binds them to their Maker, then are the days of this Republic numbered. Wo to that man who would close this Book to the rising generation! He is no friend to his race, no friend to freedom; for he is free indeed, whom the truth makes free.

### Christendom Abroad. No. 1.

It is our intention, in conformity with what we stated in the *Address to the Christian Public*, contained in the first Number of THE AMERICAN AND FOREIGN CHRISTIAN UNION, to give brief notices of the state of religion in the several portions of Christendom. These articles will not often exceed two or three pages—never more than four or five. We hope in this way, in the course of a year or two, to give a summary, but clear account of the state of religion in all parts of the Christian world outside of our own country. Something of this kind is certainly very much needed. A large portion of our Christian people have very obscure ideas of what is the state of things throughout Christendom. The knowledge of many is not only exceedingly limited, but also very inexact.

We begin this proposed survey with Norway, the most northern country in Christendom. Next will follow, in order, Sweden, Finland and Denmark—the four countries which constitute the Scandinavian portion of Europe. We shall then take up Holland, Germany, Great Britain, &c.—After going over the Protestant parts of the world, we shall then speak of the Papal, Greek, and other Oriental portions of the nominally Christian world.

### NORWAY.

Norway is a long and narrow country, bordering on the Atlantic and Northern Oceans on the one side, and on Sweden and Russia on the other. A mountain-range separates Norway from Sweden—broad, and of considerable elevation in the southern portion of it, but low and more narrow in the northern. From these mountains flow down many streams into the Atlantic and North Sea, abounding in cataracts, and terminating in those “fiords,” or bays, for which the coast of Norway is so noted, and which lie behind the great zone of islands that border that coast.

Norway is, for the most part, a poor rocky country, of which it is

estimated that no more than the one hundred and ninetieth part is susceptible of cultivation. The inhabitants derive much of their support from fishing, and the export of lumber and stone. A large portion of the people are more or less accustomed to a sea-faring life, in consequence of the nature of the country, compelling its inhabitants to the employment of a vast number of vessels, mostly small, for the purpose of both trade and social intercourse. There is now a goodly number of steamboats in that country.

The Norwegians resemble the Swedes, the Danes, and the Finns, and are clearly of a very early Asiatic origin. Odin and his Scythian followers were probably the last colonists who reached the north-western parts of Europe from Asia, most likely from the confines of Independent Tartary. He and his children, and some of his great warriors, were afterwards, and for a long time, worshipped as gods.

Christianity did not penetrate far into Norway before the eleventh and twelfth centuries. The worship, rites, and traditions of Odin were difficult to overcome. The heathenism of the Scandinavian nations was one of the last forms of error over which the Gospel triumphed in Europe. It was, in fact, one of the deadliest enemies of Christianity, as the conduct of the "Northmen," in their descents upon the coasts of Holland, England, France, Spain and Italy, abundantly attests. But at length the Gospel succeeded in supplanting the worship of Odin. It was originally carried to the Scandinavian countries by Missionaries from a great Mission-station which Charlemagne established, a thousand years ago and more, near where Hamburg now stands.

The doctrines of the Reformation were carried into Norway by men who had studied with Luther at Wittenberg. At that period Norway was united to Denmark, of which kingdom it formed a constituent part from the Treaty of Colmar, in 1397, till 1814, when it was compelled by Russia and England to "annex" itself to Sweden.

As in the other Scandinavian countries, the Lutheran doctrine in connexion with Episcopacy in form of Church government, prevails. There are five bishops, and nearly four hundred pastors in Norway, all of the Lutheran or Established Church. The Liturgy and Articles of Faith in that Church are decidedly orthodox. There is a considerable element, we are sorry to say, of German Rationalism in Norway, but it is decreasing; whilst evangetic religion is certainly on the increase.

We do not think that the Scandinavian countries were very thoroughly penetrated by the pure Gospel in the times of the Reformation. The movement was a mixed one—political as well as religious. The kings of Denmark and Sweden did all they could to bring their subjects away from Rome, and succeeded. There were many excellent people in those countries in the sixteenth, seventeenth and eighteenth centuries, but the state of morals was in many places very low. The frequent and long wars between those countries did infinite mischief—as did the Union of Church and State and its almost

necessary intolerance,—to the interests of true piety and soundness of doctrine. French infidelity and German rationalism penetrated into Denmark and Norway, in the latter part of the eighteenth century, as well as into Sweden.

But there has been a decided progress of true religion in Norway within the last twenty-five years. A good deal has been done to distribute the Bible and religious books and Tracts. And a pure Christianity has been steadily recovering the ground which it had lost, under the adverse influence first-named. This was the decided testimony of the excellent Norwegian pastors whom the writer of this article met at the great Temperance Convention at Stockholm in June, 1846.

A pious and intelligent farmer, Hans Houga, did much about twenty-five years ago to restore piety in many of the southern parishes of the kingdom, by instituting meetings for reading the Scriptures and prayer. A German officer, a Col. Von Bulow, did much good, many years ago, by distributing religious Tracts and books in the Danish language—the language spoken by the educated classes in Norway—along the coasts of the country, where the poison of infidelity had been widely disseminated. Of late years, a Norwegian officer of the army, who, having embraced the Gospel, was ordained a missionary, has done a vast amount of good among the Norwegian Laplanders. During the last year, it is said, an extensive work of grace was accomplished among these ignorant and grossly besotted people.

At Stavanger, a considerable sea-port on the south-western coast of Norway, a Missionary Seminary has been opened within a few years, at which there have been a few young men receiving a proper training for preaching the Gospel among the heathen, under the patronage of the Missionary Society which the evangelical pastors have formed. This looks well. And lastly, the Temperance cause is making glorious progress in Norway. The Diet (or *Storting*, as it is called) has gone a-head of all other governments in the world in encouraging the good work. A few years ago it passed an act to abolish all the distilleries in the kingdom in ten years. That act was headed by the late king (Bernadotte) of the United Kingdom of Sweden and Norway. The Diet next imposed a heavy tax on all *stills*—this is breaking up the *small distilleries*. The Diet has gone farther:—it employs Temperance agents to visit the manufacturers of whiskey, with authority to compensate them for losses—especially in the case of new establishments—if they will abandon the accursed traffic! This is noble; and it is only preparatory to an act (which we are sure the present king of Sweden will not veto) to sweep away every distillery in the land!

This brief notice of the religious state of Norway must convince our readers that the Truth is gaining ground in that poor but interesting kingdom, of a million and a quarter of people. God be praised for this! Let us often and earnestly remember our dear brethren in that land, and pray that God would carry on a great work of grace among that people, that they may coöperate



with us, according to their means, with much zeal and efficiency in the great enterprise of spreading the Gospel throughout the world. How blessed a doctrine is that of the *Communion of the Saints*! May we enjoy it, in a heart-felt sympathy for *all* who love CHRIST in all lands.

### Wants of the Protestants of Hungary.

We have received from the distinguished author of the "History of the Reformation," Dr. Merle d'Aubigné, the following interesting statement and appeal, with regard to our Protestant brethren in Hungary. We cannot doubt that it will meet with a ready response from our churches. The public sympathy has of late been strongly excited by the arrival in our midst of some of the noble refugees from Austrian oppression. But among those who yet remain in their native land, to endure that oppression, increased by a religious as well as political animosity, there are thousands who are united to us by the strong ties of a kindred faith; and in their behalf we may safely expect an expression of fraternal sympathy, in their present distress. Whatever donations may be forwarded to this office, in answer to Dr. Merle's appeal, will be promptly transmitted to the proper sources.

Hungary has for several months past attracted the attention, and awakened the interest of Europe. The world was astonished to behold a people of whom mention had scarcely been made for a long series of years, courageously withstanding the formidable hosts of two mighty empires. The cry that it sent forth at the very moment of downfall, re-echoed in the hearts of those who condemned its struggle; and the blood of some of its bravest defenders, poured out upon the scaffold, excited everywhere a generous emotion of sadness.

But it is not sufficiently known that Hungary has peculiar claims upon the interest of evangelical Christians. Four millions of Protestants are to be found among the Magyars; and were it not for unheard-of persecution, nearly all Hungary would now be Protestant.

The misfortunes of the Protestant cause in France, the history of so many cruel edicts, solicited by the priests, issued by the civil authorities, and executed by the dragoons in various parts of that kingdom, have long attracted the attention of evangelical Christendom. But

if the history of Hungary were generally known, the sufferings that have been endured by our brethren in the faith in that distant country, would perhaps surpass in interest that of the Huguenots under the Valois and Bourbon monarchs.

Upon every successive coronation the King of Hungary was to swear fidelity to a constitution which guaranteed the equality of religious denominations. But, alas! what is a constitution to the tools of Popery? In 1609, under Leopold I., at the demand of the Jesuits, the evangelical ministers were cited to appear at Presburg. They were confined in the dungeons of Tyrnau; some were compelled to abjure their faith; others were banished; others still, after fearful tortures, were conducted, loaded with chains, to Naples; and many were persecuted even unto death. From 1712 to 1783, the evangelical churches of Hungary remained, with but few exceptions, deprived of pastors. It is true, that some districts which were under the Turkish rule enjoyed religious liberty; but when these were again placed under the sceptre of

their former princes, this liberty was again taken from them.

If the evangelical Christians, excluded from civil employments, presumed to complain, they were subjected to heavy penalties, or to corporal punishment. If a Romish procession chanced to pass by a Protestant church, and succeeded in entering it, the priest would mutter a few prayers, and thereby take possession of it. Such a procession was to occur at Vadasfa; the Protestants, fearing lest their church should be taken from them, surrounded it with waggons, and thus formed a solid entrenchment, whilst they mounted guard within the building. All at once the Romish procession arrived; the more zealous of the devotees attempted to break through the entrenchment; and a conflict followed, in which, unfortunately, one Romanist was slain. The place was immediately occupied by the military; a great number of arrests were made; and the venerable pastor, Mr. Fabry, in spite of his innocence, was loaded with chains, and cast into the prison of the Comitatus. His unhappy wife hastened to Vienna, and threw herself, with tears, at the feet of Maria Theresa; but that princess, so gentle and enlightened, had unfortunately become perverted by the Jesuits; and repulsing her with her foot, she said to her, "Away with thee, Lutheran prostitute!"

Joseph the Second, by an edict of toleration, restored to the Hungarian Protestants their pastors and churches. But the oppression under which they had groaned for more than seventy years rendered this favor almost useless. It suddenly became necessary to procure nearly three thousand ministers. The people were obliged to put up with such as could be found; and consequently men were placed at the head of the churches who were wholly unworthy of such a position. At a later day there was established at Vienna a theological institution of a deplorable character. The rationalism, the worldliness, the ignorance of the greater number of the pastors, caused

more injury to the churches of Hungary than did persecution itself. The school-masters were even worse than the ministers; and when a peasant had a worthless and idle son, he would devote him to one of these two professions.

Such was the state of things, when a pious Hungarian pastor, animated by that faith which works by love, began to beseech God that he would relieve the wretchedness of his people. He believed that the first thing to be done was to supply the Protestants of Hungary with the word of God. That holy Book was so rare among them, that it frequently happened, when the head of a family died, that the children, who could readily agree upon the distribution of his worldly goods, would quarrel for the possession of the family Bible, and would even carry the matter before the civil courts. The usual decision in such cases was, that the Bible should itinerate among the members of the family, remaining three months in each house.

The Magyar pastor, accordingly, sent to London for some copies of the Holy Scriptures; but the second supply was stopped at Vienna. "We can allow no importations from foreign societies," said the minister of the Emperor to our brother. "Well," replied he, "there is one way of arranging the matter; and that is to print Bibles and Testaments here in Hungary." The minister consented; a printing establishment was accordingly opened; and since that period (about ten years ago) two hundred thousand copies of the Holy Scriptures, in six different dialects, have been printed under the supervision of our friend, and disseminated among the various Magyar races.

But in the mean time the peculiar wants of the children and the schools claimed the attention of this pastor. He resolved to do something to remedy the deplorable condition of primary education; and established an institution for the training of school-masters. The buildings which it was necessary to erect re-

quired an amount of expense which greatly exceeded all his resources; on two occasions he believed that his project was about to fail. But one day the proprietor of the district where he was living, noticing his distress, took his pen and wrote him a note, authorizing him to take out of his forests all the wood that was requisite for the building. At another time, having gone into Silesia for the purpose of collecting funds, he was introduced to the King of Prussia, who happened to be there; and this liberal Christian monarch, having inquired how much he still needed to accomplish his work, gave him the entire amount.

The institution was opened; and a number of pious and intelligent teachers, most of them natives of Russia and Saxony, applying themselves to the task, and, taking no part in political questions, have continued since that time to give instruction of a practical and Christian character. A report respecting that institution was given, by Dr. Hagenbach and Pastor Legrand in the 13th circular of the *Protestant Ecclesiastical Society* of Basle.

One pious labor induces another. Several Hungarians, in easy circumstances, having visited the Institution for training school-masters, became earnestly desirous that their sons might receive instruction so valuable and evangelical. There was not sufficient room for this in the institution; but measures were immediately taken; a separate building, suited to accommodate fifty of these young Magyars, was erected; and a course of instruction was commenced, far superior to that of the academies of Hungary. The pastor of whom we have spoken was anxious to provide in some way for the preparation of pious ministers, capable of supplying the pulpits of the Protestant churches of his country; and already, thanks be to God, a number of young men, educated under his care, are desirous of devoting themselves to the holy ministry of the Gospel.

We cannot here narrate all that this

Hungarian pastor has effected for the benefit of his countrymen. There is scarcely a department of Christian philanthropy in which he has not done good service. He has introduced into Hungary the practice of vaccination, against which the people entertained the strongest prejudice; and it is said that in a single day more than 300 children were vaccinated by him and by his wife. With the consent of the nobles and the peasants, he has succeeded in abolishing the system of serfdom, by adopting such a method as was equally advantageous to both the parties interested. He has introduced new modes of agriculture, and has persuaded the peasants to plant flowers and trees around their cottages.

But it is the present condition of this Hungarian Institution that we wish to make known. The misfortunes that have accumulated over Hungary have reached it also; and frequently in the course of the year 1849 its excellent directors have had reason to fear that it was about to be destroyed. But the LORD has supported them thus far.

In July last twelve pupils, who had finished their studies at this institution, were dismissed to their work. The director, in the presence of a large audience, delivered a deeply affecting discourse on the text, "Keep that which is committed to thy trust." Twelve new students were admitted to the establishment, besides several orphans of Hungarians who had perished on the battle field or the scaffold in the late political disasters. But if the unfortunate are numerous in Hungary, the means of assistance are very scarce. The labors of these brethren, deprived as they are of the contributions formerly obtained from the Protestant Hungarians, require, at least for the present year, the aid of their fellow-Christians in other lands. Shall it be in vain that Hungary has attracted, to so intense a degree, the attention of the world? Will not the Protestants of America listen to the voice of their brethren? Will they not consider



the Magyar Church as a member of the common body; little known, and almost lost sight of until now, but which suddenly discovers herself to us in the midst of great calamities. There she lies; spoiled, wounded, and left as dead;—shall we pass by like the Levite and the priest? Shall we not be touched with compassion, and bind up her wounds?

We will close these statements with an extract of a letter addressed by the director of the Magyar Institution to Dr. Merle d'Aubigné, and dated September 28th, 1849.

"God, in whom we trust, knows that we desire nothing else than the salvation of souls through JESUS CHRIST; it is for this alone that we are laboring; it is for this that we pray. Our Institution was founded alone for the benefit of the Protestant Church of Hungary; and it is truly wonderful to behold how the LORD has in a short time blessed our cause. Four years have passed since we began our labors; and more than six hundred young men have been instructed by us, not only in the elements of science, but especially in the Word of God, which, alas! is but too greatly neglected in the other schools of this country. We cannot doubt that this seed which we have scattered will bear fruit according to the promise of the LORD, who has already granted us the satisfaction of beholding the first-fruits of the harvest which he is preparing for our labors.

"Sustain us this year by the gifts of your charity. Such is the devastation of this country, in consequence of recent events, that without your assistance we shall not be able to support our institutions. Were we constrained to interrupt our labors the consequences would prove most deplorable. The Kingdom of God and his beloved Gospel are at stake in a country where his word has subsisted in spite of great trials; and where many have made and are yet making a good confession before many witnesses.

"Dear brethren, it is probable that we

shall never behold each other's countenances here below; but before the throne of our Master we will bear testimony in your favor, that you have consoled us in our afflictions; and the Master, who will reward the giver of a cup of cold water in His name, will richly reward you for the love you have shown us at a time when your support was so greatly needed. The brethren who are laboring here with me, and all the brethren of our communion, salute you in the LORD. Pray for us, that we may be found faithful. The grace of our Lord JESUS CHRIST be with us all. We are sad, it is true, but the LORD comforts us."

Such are the words which come to us, in this season of great tribulation, from the distant regions of Hungary. This simple and Christian appeal will doubtless not be left unheeded. We trust it is quite unnecessary to add, that all political ideas are entirely foreign to our purpose of intervention in this work of evangelical charity.

The donations that may be sent us for this object will be employed in the support of the Magyar Institution, in giving a course of theological instruction, in accordance with the Word of God, to pious young Hungarians who may devote themselves to the holy ministry.

Such donations may be forwarded to the Treasurer of the Evangelical Society, Oratoire, Geneva; or to Mortimer de Motte, Esq., Treasurer of the American and Foreign Christian Union, New-York.

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#### The Pope's Amusements.

A correspondent of the *New-York Observer* says that this pretended successor of St. Peter amuses himself at games of chess and billiards, in which his cardinals participate. His companions, however, at the billiard-table, are his ministers.

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Many of our blessings are lost by loving them too well.

## Our Own Operations—Home Field.

### Rev. Mr. Norton.

The Rev. Herman Norton, one of the Corresponding Secretaries of the Society, has just left New-York, to make a long tour in the south-west in behalf of the Society. He will visit—God permitting—Charleston, Savannah, Mobile, New Orleans, and other cities in the South and West, before he returns. He will probably be absent until the latter part of April.

### New Orleans.

The Rev. Philip Wolff, having returned from his visit to Europe, whither the imperative demands of duty called him last summer, has proceeded to New Orleans, to resume his labors there among the French population. We hope that it will not be long until a flourishing French Protestant Church will be established in that great city, where there are 50,000 or 60,000 people of French origin.

### Mission in Louisiana.

A missionary in one of the cities of this state informs us that the efforts of the Romanists in that region have been greatly augmented of late; the Jesuit emissaries have been reinforced, and strong efforts are making for the propagation of Papacy. He gives us, however, some encouraging details of success in his labors: and among others, relates the following case:

Mr. D—— was formerly steward on a plantation: he was a perfect tyrant among the slaves, and was completely without God, without religion; ridiculing the convictions of others as absurd superstitions. One of his relatives spoke to him about the French missionary, who had frequently visited her, explained the Gospel, and prayed with her. He expressed a curiosity to see me; not indeed with a desire to inquire into the Truth of God, but to obtain light on some difficult passages which he had met with in books. I went for the purpose of seeing him, but missed his address. Some time elapsed; and on my return from the West a gentleman remarked to me: "Mr. D—— has been inquiring for you; you should visit him; he is an infidel, but an honest man." I obtained a more accurate direction to his house, and had an interview with him. He advanced several difficulties which he had found in his books; and after explaining them I spoke to him of the ne-

cessity of the science of a new life as revealed by our Lord JESUS CHRIST. He invited me to call upon him often; and upon my second visit I laid before him the plan of salvation; I showed him the prophecies concerning the Messiah; and endeavored to prove that our degenerate nature needed such a gift from God. He exclaimed, "Oh! yes, I needed that mercy; it is, indeed, that which is necessary for me!" He expressed his regret that his son could not hear these things; I immediately proposed that we should go and see him, though he lives at some distance from my rooms. We went; and since that time I visit them both every week, in the evening, and sometimes during the course of the day; for if I pass four days without calling, Mr. D—— rides over to inquire after my health. His case is one of unusual interest. His conscience seems very sensitive, and his heart interested in the truth. His wife, son, and daughter-in-law are also, I trust, sincerely devoted to the Gospel.

### Mission among the Irish.

One of our Colporteurs among the Irish population of this city reports that he has been greatly encouraged to find his countrymen so accessible and so willing to listen to the truth. Many are manifesting not only a desire for spiritual freedom, but a determination to shake off the shackles imposed upon their consciences. Another encouragement which he mentions, is the favor manifested towards his labors by Christians of all denominations with whom he comes in contact. We extract a few statements from his interesting report.

"Permit me to give you an instance of the readiness displayed by many kind friends in aiding in this blessed cause. A few weeks since I addressed a large congregation in a Baptist church, and after narrating my own Christian experience, gave some details respecting the system and operations of our Society. At the close, a good brother stepped up to me, and slipped into my hand a note, promising a donation of \$25 to the Union. I accordingly called upon him, and received from this cheerful giver (God loves such!) his liberal contribution.

"We are holding prayer-meetings in several places in the city, to which we invite our Roman Catholic friends. We have also a Sabbath-school, composed entirely of Roman Catholic children. Of these we might have many more if we could obtain clothing for them. It is indeed encouraging to see those who, but a short time since, did not know a letter, now able to read the Testament, and taking it home to impart to their parents the glad tidings of salvation by faith.

"In visiting among Roman Catholics, I recently called at a house which is occupied by several families. On entering I found a number of them assembled, and I commenced conversing with them upon the subject of religion. They were evi-

dently willing to listen, and free to converse upon many of the points of doctrine taught by the Roman Church; and I received the general assent as I unfolded the doctrines taught by our Lord Jesus CHRIST, as contained in Holy Scripture. I dwelt at some length on the subjects of purgatory and auricular confession, which were the main topics of conversation. In relation to the former, I endeavored to show them that, whilst it is a pleasing doctrine to the rich, who can purchase masses to a large amount for the release-ment of their souls from the flames of purgatory, it is an awful doctrine for the poor, who must remain and endure its pains for the lack of means to pay the priests. In this view they all agreed, and even ridiculed the system, as a money-trap and a deception. After treating in a similar way of the practice of Confession, I proposed prayer, to which all consented. My heart was filled with gratitude to God whilst engaged in this exercise; a general solemnity pervaded the room; and several expressed their warm approbation of the sentiments I uttered. When we rose from our knees they thanked me kindly, and begged that I would come often and see them. I promised to do so, and supply them with copies of the Holy Scriptures."

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### San Antonio di Bezar.

We have received several letters from our Missionary, Mr. Monsalvatge, who is stationed at San Antonio, and who has been laboring with much success among the two or three thousand Mexicans who inhabit that city.

Mr. M. has been stationed at San Antonio since August, 1848, and has been greatly encouraged in his labors. During much of that time he has



maintained a school, in which a goodly number of Mexican children have been instructed in the elements of a Spanish education, as well as in a knowledge of the Word of God. A school for adults has been held at night during a portion of the time. Every Sabbath meetings have been held for the reading and exposition of the Scriptures, which have been well attended. Mr. Monsalvatge has also, from time to time, made little excursions into the neighboring places, to distribute the word of God and religious Tracts. He has been indefatigable in his labors among the Spanish or Mexican population in that part of Mexico, and we feel assured these labors have not been in vain.

Mr. Monsalvatge has, during his residence at San Antonio, been called to endure severe trials. In the early part of last summer he lost his excellent wife, who fell a prey to a second attack of that fearful disease, the cholera, whose ravages were so awful at San Antonio. He, himself, was brought very near to death by an attack of the same disease. His situation has, since that time, been very solitary—with his infant daughter of about a year and a half old. He has, however, continued to write in good spirits, and has evidently been wonderfully supported by Divine grace.

In addition to the loss of his wife, Mr. Monsalvatge has had the misfortune to be robbed of almost all his clothing, and other property of any value. These afflictions have been hard to bear, but God has not deserted him.

It was Mr. M.'s desire (and that of the Committee also) that he should visit France and Spain during the present winter—to place his infant daughter with her maternal grand-parents, who reside near Paris—and to see his father and mother, who reside at Olot, (in Spain,) from whom he has for many years been separated. Many of our readers, who have perused the last Report of the Foreign Evangelical Society, will remember the remarkably encouraging intelligence which Mr. M. received last winter from his father and mother. It seemed to the Committee to be eminently desirable that, under these circumstances, he should visit his relations, who appear to be in a state of mind to be profited by such a visit, and to make arrangements for bringing over one or two other excellent converted Spaniards, to labor either in the western side of Texas, or, if practicable, in Mexico itself, or in South America.

Circumstances have led Mr. Monsalvatge to determine to postpone this visit to the Old World till next spring; in the mean time he will probably visit Mexico, and see with his own eyes what are the prospects of doing anything there. His report will doubtless be a very important one. Few men are blessed with a more discriminating judgment than he is, and his opinions respecting the practicability of doing much in Mexico, and *how*, will be invaluable. Hitherto we have had very little before us on this subject, in the shape of reliable information. It is high time that our churches should have something definite.

## Operations of the Society in the Foreign Field.

### France.

#### MISSION IN PROVENCE.

In our former number we communicated some intelligence respecting the labors of Mr. Boissier in this interesting field. Another district of it is occupied, or rather, superintended, by our devoted brother Rouaze, formerly a Roman Catholic priest, but now a zealous and enlightened minister of the Gospel. We have the following letter from Mr. Rouaze :

After spending some weeks at M—— with our brother Boissier, I was obliged to leave him, and turn to a different direction; we, however, agreed to meet in the course of the autumn in the department of the Var, for the purpose of making several tours in company, and preaching the Gospel wherever the Lord might open the way for our doing so. Having visited several individuals, and held a few meetings at B——, I found it unwise to attempt any excursions in the vicinity, as the country people are dispersed among the fields at their labors. I therefore came on to Cannes, and found that brother Bettex was absent on a visit to Switzerland. God was pleased to bless my journey. I have been here a fortnight, and have held eight meetings within that time, which have been very encouraging. On Sunday evening, particularly, I had a considerable number of hearers. Not only was the chapel filled,\* but a throng gathered around the door. Several ladies of the upper class of society were present; and many others were induced by curiosity to attend, for my visit to this place had produced a certain excitement, which directed the public attention to the Gospel. In general, my preaching seemed to produce a good impression.

I kept up during the week the Bible-class which Mr. Bettex had undertaken. It is by such means that Christians can be accustomed to exhort and pray in public; for I am, like yourself, very de-

sirous to see them capable of speaking in such meetings, even though the number be very small. It was so in the days of the Apostles. But for the time being, I meet with many obstacles. We speak a great deal about the duty of the Christian to impart to others the truths which God has revealed to his own soul; for it will often happen that when one of our friends arises to exhort or to pray, he can utter only a few words before he becomes confused and unable to proceed, and he is unwilling to attempt it again. Nevertheless, this ought not to be a motive for discouragement; but having familiarly explained each verse, each word of the Bible, we must hope that the Holy Spirit will move these children of God to edify one another. I may add, notwithstanding some cases of defection, that the work at Cannes continues to prosper.

The people of this region appear to be weary of Popery. The example which the Pope has given in slaughtering his people, has produced a melancholy impression. But the priests still possess their power; because the rich and the public authorities are favorable to them. All the mayors\* have been replaced, and government is, in fact, proceeding to re-establish the State religion, and impede as much as possible the progress of the Gospel. We must expect to encounter many hindrances this winter.

\* Mr. Rouaze is a native of Provence, and preaches in the dialect of the country.

\* The *Maire* of a village is a petty justice of peace; he has sufficient power, however, to place many obstacles in the way of the colporteurs and evangelists.

### The Protestant Italian Press.

We have received from Sig. Ferretti, the pious and able editor of the Italian paper "*L'Eco di Savonarola*," published in London, the following, in acknowledgment of a donation of \$50 from the Committee of the American and Foreign Christian Union, to aid in the publication and dissemination of that excellent periodical.

Dear Sir and Brother in JESUS CHRIST,

I deeply regret that I have been, until now, prevented from replying to your favor of the 15th September. A violent inflammation, at first of the brain, and afterwards of the stomach, kept me to my bed for about two months, within which time I was twice, to all appearance, on the point of removing from this world of tribulation. In preserving my life, I cannot doubt that the LORD has had in view some end to him only known, but which he will in his own time reveal to me. May his ever-blessed will be done in all things! The LORD has been pleased thus to visit not only myself, but also my wife, my child, and my sister. O, how sweet the thought, that when this our kind Heavenly Father chastens us, it is only because he loves us, and desires, with his lessons of love, to teach us to set on him all our affections.

I know not how to express my gratitude to yourself as well as to the "American and Foreign Christian Union" for the donation of fifty dollars which I have received from your hands, in behalf of the evangelization of my beloved country through the instrumentality of the "Protestant Italian Press" in London. I thank you for it, in the name of my Italian brethren not only, but also in the name of all whom your Christian generosity may contribute to conduct to the feet of our Blessed Saviour.

In view of the interest that you and other American Christians have taken in the work of evangelizing Italy through the instrumentality of the Press, I think it will not be disagreeable to you that I should acquaint you with what the LORD has enabled us to do for the year 1849. The "Protestant Italian Press" in Lon-

don, besides that newspaper, has published the following small works:—"The Bible Treasury, with an Introduction by Sig. Ferretti," pp. 110; "Exposition of the chief motives which induced me to leave the Romish Church, by Trivier;" translated from the French; preceded by a few words to my dear countrymen, and followed by five dialogues on Celibacy, by Legge, extracted from the "*Eco di Savonarola*;" pp. 150; 5,000 copies. "The Death-struggle of Popery in Italy." "Psalms and Hymns for the use of the Faithful, who worship God in spirit and in truth;" all original, by Rossetti, Mapei and Ferretti; with an appendix of twelve airs arranged for the piano-forte.

This is what we have been enabled to do during the past year. In 1850 we hope to occupy ourselves with the publication of Diodati's Bible, expurgating the numerous verbal errors that are to be found in it, and which greatly contribute to render it unacceptable to Italians. In a long and interesting letter received a few days since from Florence, which has become the centre of a religious reform, a proposition is made to me, by several Italians who are sincerely converted to the Gospel, to compose or translate a species of Bible Dictionary, a Concordance, and a brief history of the Italian martyrs and confessors; besides several small evangelical Tracts for popular distribution. The work which, however, most deeply interests me, is the expurgated edition of Diodati's Bible which I have above alluded to. To realize these several projects, the converted Italians rely most upon the zeal of their brethren in England and America; but particularly upon those in the latter country, for there has always existed between the Italians and Ameri-



cans a natural sympathy, so to speak. The only petition that I offer to the LORD, is that He will multiply throughout my unhappy country the number of these converted souls; to the end that Italy herself, shaking off the yoke of superstition and infidelity, may raise among the ruins of a false religion the glorious standard of the religion of JESUS CHRIST.

In the early part of the coming year I shall transmit to you copies of the three volumes of the *Eco di Sacconarola*, the Hymn-book, and all our other publications up to that period; together with a supply of the "*Eco*," which you may perhaps be enabled to distribute among some of the Italian refugees in your own land. I thank you for the circular which you have sent to your friends, and beg that you will likewise distribute the copies of a prospectus which you will find in the parcel I am about to forward.

I shall receive and peruse with great pleasure the periodical which you have promised me—the *Christian Union*. The more I examine and reflect upon the condition of things in Italy, the more thoroughly I am convinced, that if we really desire to benefit the souls of Italians, we must in no wise announce to them the Gospel invested with any particular form, but in all its purity and simplicity, even as Peter preached it in his first discourse to the multitude, and Paul and Silas proclaimed it to the jailor. One only thing is essential in order to attain eternal life: and that is, *to believe in JESUS*, and *to believe JESUS*. To believe in JESUS is to acknowledge him as true God and true man. To believe JESUS is to exercise complete faith in his expiatory sacrifice, and to rest upon him *alone* all our hope for that which respects the salvation of the soul.

The prejudices which were imbibed from our earliest infancy are with difficulty destroyed. Ignorant Italians, accustomed in childhood to look upon Luther and Calvin as infernal monsters, entertain the most frightful conceptions

of a Protestant. On the other hand, individuals of education, who are desirous of enlightening the masses, admit Protestantism to be the better religion, and more in harmony with human reason; but the prejudice that it tends, from its very nature, to disunite rather than unite, is a sufficient motive to hold them back. Italy, say they, has need of union; political divisions have in all ages been the misery of our country; Romanism, however false, nevertheless contains in itself the grand principle of union—a principle upon which depends the entire well-being of Italy.

The duty, therefore, of all Christians, is to make known to Italians the fact, that however various may be the branches of Protestantism, they, nevertheless, all cling to the trunk, which is CHRIST; they all receive nourishment from the same sap. In the Roman Church, too, there is variety of doctrine, morality, rites, &c.; notwithstanding which, the head of that Church is the Pope, and the rule of faith, Tradition. So in the Protestant Church, notwithstanding the diversity of secondary opinions, all acknowledge JESUS CHRIST as their Saviour and Head, and Holy Scripture as their rule of faith.

For my own part, I believe that the *American and Foreign Christian Union*, and the *Evangelical Alliance*, will prove a great blessing for my country. Religious persecution and intolerance are, to my eyes, the principal causes of infidelity. Let us show to Italy, and the world entire, that true Protestants, that is Christians, love one another as brethren, because they are all the children of one Father, having the same hope, being alike strangers and pilgrims in this world, and directing their way to the same celestial country.

Let us all, with united hearts, pray for poor Italy—that the LORD may, in his goodness, cause the light of his blessed Gospel to shine forth upon that beloved land; and that millions of souls may pass from death unto life—from the snares of

Satan to the precious liberty of the Son  
of God.

Receive, in conclusion, my warmest

thanks, and believe me your brother in  
JESUS, SALVATORE FERRETTI.

ROY. DR. BAIRD.

A letter from Col. Tronchin gives us the following details, of a more recent date than the report in our last number, respecting the labors of Mr. Boissier in Provence. Like Mr. Rouaze, he is acquainted with the Provencal dialect, being a native of that region, and is therefore able to reach the masses with greater facility than could a missionary from some other part of France.

On returning from Vaucluse brother Boissier passed through Aix, where he met with two individuals of great piety, who entreated him to persuade the American Swiss Committee, to make that town one of their stations of evangelical labors. Without particularly expressing his views on that point, he warmly commends the place to our attention, and requests us to send laborers thither. Things in general appear favorable to the cause, and the Christians there need greatly to be assisted, as they are unable to furnish one another with spiritual food. Mr. Boissier thence proceeded to Cannes, where he spent a fortnight. Of that station he speaks in the following terms:

"I must bear witness explicitly to the zeal, activity and devotedness of M<sup>lle</sup> Charbonney.\* Humanly speaking, the burden of the work at Cannes seems to be resting upon her. She is accomplishing great good by means of her school, the number of whose pupils is increasing from day to day; as well as by her visits to the poor and the sick, among whom all her leisure time is spent. During my sojourn among this little flock I made several missionary excursions; one to G—, and another to St. M—; I am persuaded that in both of these places the Gospel might be preached effectually. I

was furnished with a supply of copies of the Word of God; and I readily disposed of them, after religious conversation.

"I was however anxious to become acquainted with the sphere of labors of which L— is the centre. I accordingly visited that place on Sunday afternoon, and held a meeting which was attended among others by a number of women.\* The population of L— is decidedly advancing towards *Protestantism*; the rupture with Romanism has already taken place. This is indeed encouraging, but that is all. The Gospel, the power of God unto salvation to every one that believeth, has not yet penetrated the hearts, notwithstanding, and on this very account there is a great work to do, trusting in the Lord's assistance, in this place. The want of a schoolmaster is more particularly felt: I promised our friends to plead with the Committee for one.

"From L— I went to V— and C—, in both of which places I preached in the open air to great numbers, and was encouraged by the interest manifested to establish religious services; which I am also about to do in a third locality, where there are several friendly individuals."

\* The sister of our excellent evangelist of that name; she devotes herself entirely to the work of teaching and visiting the poor and sick; and has already been instrumental in accomplishing much good.

\* As the chief supporters of Romanism in France are to be found among the women, who generally compose the great mass of the frequenters of Romanist churches, it is often more difficult to attract them to evangelical preaching than the men; and thus their presence is a favorable sign.

### Good News from Sweden.

The following letter from our Missionary in Sweden, Mr. Rosenius, will be read with no little interest. The work of the Lord is certainly advancing in that hyperborean but poor kingdom. Appended to Mr. R's. letter is a note from the Rev. George Scott, formerly stationed in Stockholm, now in London, which will gratify his numerous friends in this country :

“ Stockholm, October 10, 1849.

“ MY VERY DEAR AND REV. SIR,— Since I have had again this year the joy to experience the charity of our American friends, by our dear Mr. Scott of London, from whom I received the support that by your kind recommendation has been given unto me for some years past, I would herewith express my own and my family's most hearty thanks to you, and the venerable society from which this support is drawn. May our God, whom you serve continually, bless you more and more! And may he give me His grace to be more zealous and faithful in the service in which you employ me.

“ I must begin by requesting your Christian forbearance with my negligence in not having written sooner. I will not trespass upon your precious time by explaining all the causes of my delay, but only say, that a letter to America written in English, which is to me as yet a difficult language, always appears a great undertaking. My time has been more than usually taken up in publishing a “History of Martyrs,” in addition to my other labors since I last wrote to you. Hereafter I will try to make it a point every quarter, or at least every half year, to give you an account of the state of things among us.

“ In making you briefly acquainted with our present state, I will first, to the praise of God, acknowledge, “hitherto has the Lord helped us.” Though not without the opposition and revilings of the children of this world from without, and the assaults of Satan from within,

yea, severe wrestling in my own weak heart, I have continued my labors under the protection of our *Immanuel*. My labors are these. *First*,—The two periodicals, the “Missionary Paper,” and the “Pietist.” *Second*,—Daily conversations with inquirers after salvation. *Third*,—Preaching at our meetings. *Fourth*,—Corresponding with Christians in the Provinces. My time for writing is principally in the morning before 10 o'clock ; for after that I have constantly visits from those in distress of mind and praises be to the Lord, “His word has not returned void.” He has in the highest degree cheered and encouraged our hearts with his blessing the last year ; and 'this among people of every class and condition. It is true, “not many wise men after the flesh, not many mighty, not many noble are called,” but we have seen even some of them bowing to the sceptre of the King of kings ; we have seen miracles of the grace of God. A nobleman who two years ago was an enemy, is now paying homage to that truth which he formerly blasphemed. A man of learning has sought wisdom at the feet of Jesus, and become wise unto salvation. A lawyer has allowed the law of God to touch his conscience, and he is now seeking the protection of our Advocate with the Father against the condemnation of that law. But the greatest number of the children of God are from those who are despised and esteemed as fools by the world.

“ The number of those who attend our meetings is so great that we are obliged to make a division ; for instance, on the Sabbath, the persons who attend the morning meetings are not present at the evening service. It is not only in the metropolis, but also in other parts of the kingdom that the Grace of God has been displayed during these years. It appears to be a season of awakening in all this country. It is probable that the political tempests, which, during the last two years, have been shaking our



part of the world, have brought many to consider their own state. We have seen many beginning to think of religion, who formerly thought it did not merit their attention.

"It was only a few months ago that a request proceeded from one of the highest places in our community, that a society for Home Missions might be formed in our metropolis. The plan has not yet been executed, and cannot be in our present state of religious liberty. But a Society for founding an "Institute for Deaconesses" has this year been formed. Its principal aim is a spiritual care for the souls of the poor, a work of the religious persons here. Among the signs of an increasing spiritual life and hunger for spiritual food in Sweden, may be counted the sudden increase of religious periodicals. Ten years ago this country had no more than two religious papers; it has now ten or twelve, all of them more or less intended to create and satisfy spiritual hunger; such signs, as well as glad accounts from different parts of the country, give us the hope of better times. But with the exception of these bright points, a shocking impiety and a heavy slumber of death reign everywhere in our poor country.

"The Temperance cause progresses slowly. It is true that the ruling opinion with regard to it is better; yea, such, that many think the cause is advancing without the help of *associations*—some members of the Society have become so inactive, that in many places things have a sad appearance; drunkenness is even beginning to gain the victory. There are fewer distilleries than formerly, though larger and better conducted. That less brandy is consumed is clear; but it seems to be

because many moderate drinkers have become absolutely temperate, while the number of drunkards does not seem to decrease. In the report of the Temperance Society at its annual meeting, there are mentioned, "accused for faults committed in a state of inebriation from 1843-46, at an average yearly 4,372; but in 1847 they amounted to the number of 4,723. The number of patients seized with the *delirium tremens*, and brought into our hospital, was in 1844, 51; 1845, 75; 1846, 118; 1847, 150."

"Hereby I have given you briefly a view of our present condition. It will again awaken your Christian philanthropic heart to remember Sweden in love before God and your benevolent brethren. Now may our Lord bless you forever with much comfort, strength and peace, for all your love! Such is the prayer of your most humble, but cordially affectionate and grateful friend in CHRIST.

"C. O. ROSENIUS.

"Rev. Dr. BAIRD."

"37 Vincent St. Westminster, Dec. 1, 1849.

"My dear brother,

"As this cover is open, I avail myself of the blank space to add a line. I hope our friend, Rosenius, will regularly write you. I urged it very earnestly upon him. There is a great and good work going on in Sweden; some of us went forth weeping, bearing precious seed, but the sowing has not been in vain.

"Satan has been, and is still, making a desperate attack on Methodism, but the things that cannot be shaken shall remain. We are building with our weapons in one hand and have of course no time, no thought to spare. The Lord will carry us safely through. All here unite in kindest remembrances, and will rejoice to hear of your welfare. Our Glasgow Alliance-meeting was glorious, but we languish at head quarters. It is up hill work, but this only proves the necessity, and the right-minded and the right-hearted must persevere.

"Your s most affectionately,

"Geo. Scott."

### Ireland.

We have received a long and interesting communication from the Rev. Alexander King, of Ireland, so favorably known to many of our readers by his eloquent addresses during his recent visit to our country. This communication we shall give in our next number, inasmuch as it came to hand at too late an hour to enable us to give it in the present.

### Help from Switzerland, Germany, &c.

We are compelled to defer till the March number of our Magazine the very interesting Report which the Rev. Philip Wolff has made of his recent visit to Basle, Berlin, Bremen, Hamburg, &c. at the request of the Committee, for the purpose of finding German evangelists, ministers, and colporteurs, for this country, to be employed by our Society, or by others in case we may not have occasion for their services.

### Miscellaneous.

#### The man of God, and the man of pleasure—a Contrast.

The papers have widely disseminated the notice of the recent death of the excellent Dr. Black of Pittsburg, Pennsylvania, one of the most distinguished ministers of the Reformed Presbyterian Church (more commonly known in some parts as that of the *Covenanters*) in our country. Dr. Black reached a very advanced age. He had the simplicity of a child, as to his manners, notwithstanding his vast learning and great talents. Few men felt a deeper interest in the work of the American and Foreign Christian Union, as the writer of this has had occasion to know.

The *Saturday Visiter* gives the following instructive incident of this venerable man:—"Not long ago a gentleman (one who has a prospect of long life and prosperity, who loves the world and its pleasures) saw him in our office, and when he had gone sat thoughtfully a moment, then said earnestly, 'How I would like to change places with that old man!' To an exclamation of surprise, he answered, 'You see he is tottering over the grave, but there is no death before him—only a translation, *a step into heaven*; while a poor dog like me is not sure how it will be with him—might miss the road'—and he sat thoughtfully a little, then rose, and, with a sigh, walked off."

#### Von Humboldt's Opinion of the United States.

It is interesting to know the opinion of such a man as the celebrated Baron

Alexander Humboldt—distinguished alike for his extensive travels, his amiable and benevolent character, and his profound erudition, respecting our country and its destiny. Writing to R. Walsh, Esq., the American Consul at Paris, on the 14th December, 1847, he says: "I thank you very sincerely for the information which you have so obligingly communicated to me. I congratulate your fine and free country on its moderate tendencies in the question of peace with Mexico. I have no "Papal" pretension to draw lines of demarcation on my map; but I think that the loss of the most northern parts of the internal provinces (hitherto an unpeopled Siberia, but with a fine climate) will be less sensibly felt by what you call *my* Mexico, which is that of the tropics. Moreover, for the last half century it has appeared to me quite natural that you should establish yourselves opposite the Eastern hearth (*atre*). Each nation has a special destiny to fulfil."

In another note, a few days later, he says:—

"I am delighted with your President. Polk's Message, and the situation of your country generally. If my humble testimony is of any avail in your land, say to your Minister of Foreign Affairs, that I hope nothing will be renounced in the settlement with Mexico; you must keep California and you will make a glorious country of New Mexico. I look forward in my mind's eye, to America, as the greatest country; one that will have the most influence of any empire on earth."

## Notices of Books.

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1. **THE MONUMENTS OF EGYPT; OR EGYPT A WITNESS FOR THE BIBLE.** By Francis L. Hawks, D. D., L.L. D. Published by Geo. P. Putnam, 155 Broadway, New-York.

This is a most interesting and instructive volume of nearly 500 pages octavo, elegantly printed, in which Dr. Hawks has given in as brief a manner as possible the results of the investigations which the Champollions, Young, Lepsius, Osborn, Bunsen, Rosellini, Hengstenberg and others have made of the hieroglyphic and other inscriptions in Egypt. The reader will find here in a short compass all that the most of people can expect, or ever desire to know, touching a subject which has probably exercised human wit more than any other that appertains to the domain of ancient literature. We know not when we have perused a work with greater satisfaction. Dr. Hawks deserves the thanks of the entire "reading world" among us, for having given us, in this condensed form, all that is, as yet, worth knowing on this interesting subject. The Biblical student will be delighted to find so many things in it to confirm his faith, and much to enable him to understand better the Mosaic writings.

2. **PASTORAL REMINISCENCES;** by the Rev. Shepard K. Kollock, with an introduction by the Rev. Dr. Archibald Alexander.

This is a very interesting volume of nearly 250 pages, 12mo. published by M. W. Dodd, New-York. In it the author has recorded many choice "reminiscences" of scenes and

persons, which his pastoral labors had, in the course of many years, caused him to treasure up. The "Introduction," by the venerable Dr. Alexander, is such a recommendation as renders superfluous everything of the sort from any other quarter.

3. **IS CHRISTIANITY FROM GOD? OR, A MANUAL OF BIBLE EVIDENCE FOR THE PEOPLE.** By the Rev. John Cuming, D. D. (of London). Published by M. W. Dodd, of New-York.

This is a most valuable book, small, well printed, and in the highest degree interesting, both in matter and style. Mr. Frelinghuysen, in a brief introduction, has properly recommended it as a "*hand-book* for every man that feels it important to *think* of his origin and destiny—of what he is, and what he must shortly be." This testimony is enough,—high, but not too high.

4. **GOSPEL STUDIES.** By Alexander Vinet, D. D. (late Professor of Theology in Lausanne, Switzerland.) Published by Mr. Dodd.

This work should be read by all. It is a rich mine of the most valuable thoughts on very many "topics" in Christianity. Mr. Vinet was one of the greatest men in Europe in his day. Switzerland has not yet ceased to deplore his death. His intellect was scarcely inferior to that of Pascal, an author whom he greatly admired and profoundly studied.

5. **THE MERCY SEAT; THOUGHTS SUGGESTED BY THE LORD'S PRAYER.** By Gardiner Spring, D. D. Published by M. W. Dodd, New-York.

We had seen this admirable work



in sheets. Dr. Spring has written many excellent books, but he has given us nothing better than this. May he live to write many like it! THE MERCY SEAT! What a theme! O, were it not for the Mercy Seat, what should we do? And how appropriate to us is the simple and beautiful request of the disciples: "Lord, teach us to pray."

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THE CATHOLIC ALMANAC, AND LAITY'S  
DIRECTORY, FOR 1850.

We have examined with some care and interest this annual exhibit of the current history of the Romish Church in our country. The Almanac itself is somewhat enlarged, and now fills nearly 300 pages of small duodecimo form, compactly and cheaply printed, aiming at, and doubtless securing a wide circulation. Besides the usual contents of an almanac, here are all the directions for the fasting days and feasting days, in great abundance, enough to confound the simple-minded. Then a page or two of liturgical instruction, to explain the ornaments and ceremonies of the mass. The *altar*, the *candles*, the *crucifix*, the *amice*, the *alb*, the *maniple*, the *chasuble*; the *white*, *red*, *purple*, or *violet*, *green*, and *black* colors, with which the priest ornaments himself on different days, and other peculiarities, are all explained for the edification of the uninitiated.

More than 100 pages are occupied with the Statistics of the Hierarchy and the several Dioceses in the United States, and a complete alphabetical index follows of the names and addresses of all the priesthood, high and low. Then follows an enumeration of the several religious orders,

male and female, in this country, amounting to some twenty-three divisions and sub-divisions of the former, and eighteen of the latter.

This brings us to the "*Summary of Catholicity in the United States.*" In this table there appears 30 dioceses, 1073 churches, 1081 priests, and a total of population in 20 of these dioceses amounting approximately to 1,283,850. By a very generous assumption for the remaining small dioceses, the entire number of Romanists in the Union, including California and New Mexico, is set down at about one million and a half. Quite enough to be sure, but still half a million less than our Consul at Paris lately claimed. The gain over last year is not trifling, amounting to a quarter of a million, and compares with the immense influx of foreign Romanists who have arrived during the last twelve months; thus showing that our own and other kindred endeavors to enlighten them, and turn them to a more scriptural faith and practice, while they have been crowned with cheering success, need to be increased an hundred fold.

The method, or the want of method, in arriving at the supposed population in each diocese, is remarked on by the editor of the Almanac as unsatisfactory and vague. That it is so, is sufficiently obvious by a single illustration. The diocese of Baltimore has 67 churches, and the estimate of population is 100,000; while in the diocese of New-York, with exactly the same number of churches, the population is put down at 200,000, or just twice as large as the former. Now if any one will consider how large a proportion of the Romish Churches in this diocese are insignificantly small—

the merest beginnings—he will readily understand that 3000 population to each church on an average must be greatly too large. But it is in keeping with the lofty assumptions, and vain-glorious boastings of our shrewd Bishop JOHN, who never loses an opportunity to magnify his office, and his relative importance. If we could persuade ourselves or the public that Bishop Hughes' diocese had really increased at the rate of 70,000 for the last year, it would be possible we should hope to awaken Protestants of every name to the duty of praying and laboring more vigorously for their enlightenment and conversion. Such is the gain claimed, as will be seen by a comparison of the last year's returns with the present.

The Romish periodicals in the United States are ten weekly papers, one Quarterly Review (Brownson's), and two Annuals.

The contributions of Peter-pence, the last year, for the relief of his Holiness, formerly of Rome, is put down by dioceses, and amounts to the comfortable sum of \$25,978 : 24, which one cannot but wish had been more worthily bestowed. The three dioceses of Philadelphia, New-York, and Boston and Hartford, gave nearly half this amount, to aid the nefarious purposes of this spiritual and temporal despot, in crushing to the earth the infant republic which the Roman people had established.

In the general view of this, so called Catholic Church throughout the world, this manual puts down the grand total thus: Bishops 781. Population 155,777,547. This is an imposing array; but the Lord JESUS, the only Saviour, whose prerogative they invade, whose honors they would fain divide,—and thus degrade,—is far mightier than they all.

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### View of Public Affairs.

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At length Congress, having the Message of the President and the Reports of the Heads of the Departments before it, is beginning to enter in earnest upon the transaction of business, after having been retarded for six weeks and more by the difficulties of choosing officers in the House of Representatives. Indeed, at the time of this writing, that branch of the National Legislature has not accomplished much, but the Senate has advanced *in medias res*, and begins to grapple manfully with the great subjects which demand its attention. Everything announces that the present session will be a very important one, and that it will leave permanent traces upon the pages of our Annals. God grant that the "wisdom which cometh from above," and only from above, may guide the deliberations and decisions of our Congress in this very critical period of our history as a nation! We have a good hope that He will deign, notwithstanding all our sins as a people, which are very heinous as well as numerous, to save us from the rocks and quicksands to which our noble Bark of State may be exposed in her great, and hitherto glorious, voyage.

We entertain this hope with confidence, for we are sure that many hearts will be lifted up in earnest prayer to Him, who was the God of our fathers, and who has in times past carried us through many trials, some of which were as great and serious as any which are now visible along our pathway. Let all pray who can. Prayer is not omnipotent, but it can influence Him who is.

As to the exciting questions connected with Slavery, they must be discussed, and they will be discussed, we venture to believe, with great ability in both Houses; and although we must not rely on man or man's wisdom, yet as God acts by means, and raises up and employs instruments suitable to the work and exigencies which demand them, we cannot but feel grateful to Him that such men as Mr. Webster, Mr. Calhoun, Mr. Clay, Mr. Berrien, Gov. McDowell, Mr. Stanley, Gov. Morehead, Mr. Winthrop, Col. Benton, and other great and wise men are now in our National Councils, and who, we trust, will not be wanting in the hour which will require the aid of their great talents, their mature experience and their well tried prudence. We must not let this great Union be dissolved, and especially when this dissolution will fail, and most signally so to bring the remedy for the evils complained of. The remark of the late King of Sweden, the celebrated old Bernadotte, to one of the corresponding secretaries of this Society, should be widely known and never forgotten. "Above all," said he, "you must keep *united* as a nation; for whatever may be the evils which result from your united state, they are nothing in comparison with those which will flow from your division. For *then*, (in the latter case,) you would *perhaps*, yes, inevitably, have *civil war*, the worst of all wars; and then too, perhaps another Napoleon would be raised up, to be another *curse to humanity!*" This was said in the most solemn and earnest manner.

But we have little fear of disunion; God will, in his good providence, show us how we may avoid that dreadful disaster, if his children in all parts of our land do their duty at the Throne of Grace, and manifest in their spirit and words that forbearance which duty, in our present circumstances, so imperatively demands. Thus far, nothing has been done by Congress which we need to specify.

In Boston, the murder, supposed or real, of Dr. Parkman, continues to agitate the public mind. In a few months the question whether Dr. P. has been murdered, and by whom, will be determined by a proper tribunal. This is one of those cases in which the excellence of the mode of administering justice which prevails in our country is made to appear—an able, discriminating, and patient judge; a bar of acute and persevering lawyers; and a jury of twelve independent and unbiased citizens.

The news from England and other parts of the foreign world is of no marked importance. Great tranquility prevails in most parts of Europe at this moment. Very insignificant consequences are to be expected from the reported insurrectionary movements in Croatia and Slavonia—provinces in the south part of Hungary, bordering on Turkey—and in Servia, a Principality



to the east of the last named, but in Turkey, and having such a relation to the Austrian Empire as Wallachia and Moldavia,—Turkish provinces north of the Danube—sustain to Russia. We attach no sort of importance to those movements. They arise from merely local causes of dissatisfaction, and not from any great patriotic principle—a principle which the inhabitants of those “Border Provinces,” who, for three centuries and more, have known more of military life than anything else, are utterly incapable of appreciating.

Neither do we attach the slightest importance to the reported differences between Russia and Austria, in relation to the course which the former has taken on the question of “German Unity.” It is clear, that that country is not ripe for any such thing. The utmost which could now be achieved would be the formation of two great confederations in Germany, one in the south, the other in the north—under the overshadowing influence of Austria and Prussia, the great predominating powers in the land of Hermann and Luther.

It is again reported that the difficulties between Russia and Turkey in reference to the Hungarian and Polish refugees are settled. Turkey is to remove Bem and the other Polish officers who have embraced the Mohammedan faith from Roumelia,—in other words, from the northern parts of the empire to points more distant from Russia and Austria. It is said that Turkey will retain, for a year, the other refugees, in her fortresses. The object of this is obvious—it is that she may have an effectual opportunity of persuading the most important of them to become Mohammedans, *in order that they may enter her armies!* This would be a great thing for her at this juncture, and Russia fully comprehends the effect which this measure would ultimately have upon the discipline and character of the Turkish armies. And therefore it is that she has so earnestly demanded, in the first instance, “*extradition,*” and failing in that, in the second place, *expulsion* from the Turkish empire.

According to some recent accounts, the Pope was to return to Rome on the 10th of January, and had consented to the restoration of the Constitution which existed when he so unceremoniously left that city. This news is almost too good to be true. Should it prove true, it will really demonstrate that the President of France has had astonishing perseverance. Nothing, certainly, but the influence of that government could ever bring the Pope to take such a step, and that, too, because Louis Napoleon is convinced that no government but a Constitutional one will be endured in Rome. This will be a very bitter pill for his Holiness to take. Should things so turn out, it will be manifest that the *hegira* of Pío Nono from Rome to Gaeta, and the attempt to excite the sympathy of the Roman Catholic nations, so as to secure his unconditional return to his throne, will have been made in vain.

But on this subject we need the light which Time, with his mighty torch, will soon bring us. In the meanwhile, let us feel assured that He who sits “King in Zion,” will, in this, as in all the other acts of the great scheme which He is executing, “do all things well.”

## Receipts

*On behalf of the American and Foreign  
Christian Union, for the month ending  
10th January, 1850.*

## MAINE.

Kennebunkport—South Cong. Ch. and Soc'y.	20 00
Augusta—South Parish Cong. Society.	30 25
Brower—Mrs. Chloe Griffin.	3 00

## NEW HAMPSHIRE.

Manchester—Dea. Daniel Mark, in part for life membership.	5 00
Windham—Individuals.	3 50
Part of bequest of the late Rev. Saml. Harris, to make Rev. Loren Thayer L. M.	20 00
Boscawen—Rev. C. B. Tracy's parish.	23 00
Portsmouth—Methodist E. Church.	10 00
Exeter—Second Cong. Soc'y. a balance.	15 56
Auburn—Dea. Benj. Pike Chase.	3 00

## MASSACHUSETTS.

Wareham—Miss Elizabeth Kenny.	4 00
Leicester—Dr. John Nelson's Ch. and Soc'y.	51 35
South Deerfield—First Cong. Ch. and Soc'y. in full, to make Dea. Cyrus A. Stowell L. M.	22 00
East Hampton—Dea. Saml. Williston.	50 00
Boston—Park-street Ch. collection.	125 00
Wenham—Rev. J. Taylor, pastor.	13 00
Hamilton—Rev. Mr. Mordough.	15 00
South Boston—Methodist E. Ch.	30 00
Newton—Corner's M. E. Ch.	5 00
Dedham—M. E. Ch.	5 00
Webster—M. E. Ch.	1 50
Worcester—First M. E. Ch.	3 00
Boston—Broomfield-st. M. E. Ch.	45 00
Saugus—Per Rev. Mr. Mann.	25 00
Dudley—Ladies' Soc'y. in full for Mrs. Maria S. Bates.	9 00
Andover—South Cong. Society.	30 00
Brighton—Rev. Arthur Swazey's Soc'y. to make him L. M.	51 65
Braintree and Weymouth—Rev. Jas. Perkins' Soc'y. to make him L. M.	36 00
Saxtonville—Rev. Mr. Northrup's Soc'y. a bal.	50
North Brookfield—Dea. Tyler Batchelor.	5 00
Woburn—First Cong. Soc'y. a balance col.	15 00
A Friend.	50
Frammingham—Hollis' Ev. Soc'y. to make Rev. J. N. Tarbox L. M.	32 10
Attleboro—Rev. Jonathan Cranes' Soc'y. in full, to make him L. D.	40 00
Sharon—Balance col.	1 19
Hadley—James B. Porter, to constitute himself and wife life members.	60 00
Palmer—Cong. Ch. and Soc'y.	4 30
South Hadley—Cong. Ch. to make Rev. Thos. Laurie L. M.	36 25
Manson—Cong. Ch. a balance.	3 50
F. Granville—Cong. and Soc'y.	5 25
North Wilbraham—Cong. Ch. in full, to make Rev. J. Bowers L. M.	16 00
Webster—M. E. Ch. a balance.	2 36
Wrentham—Cong. Ch. a balance.	20 00
So. Deerfield—Monument Ch. and Soc. in part to make Rev. David Strong L. M.	10 00
Millbury—Second Cong. Ch. in part, to make Rev. L. Griggs L. M.	11 53
First Cong. Ch. in part, to make Rev. N. Beach L. M.	12 00
East Hampton—Cong. Ch. a balance.	9 52
Chickapee—Cong. Ch. and Soc'y.	8 35
Hadley—First Cong. Ch. and Soc'y.	30 00
Warren—Cong. Ch. and Soc'y. in full, to make Col. Warren Sinclair life member.	25 25
Millbury—M. E. Ch.	1 65
Southwick—Bapt. Ch. a balance.	2 41

## RHODE ISLAND.

Providence—First M. E. Ch.	8 00
Second M. E. Ch.	8 00

## CONNECTICUT.

East Hampton—Rev. Wm. Russell, in part, to make him L. M.	13 75
Nonak—Dea. John Palmer.	5 00
North Branford—Rev. Geo. J. Wood.	1 00
Glastenbury—Joseph Wright.	3 00
Greenwich—First Cong. Ch. in part for life membership.	20 00
Stamford—First Cong. Ch. to support colporteur in France.	80 00
New Haven—A Lady.	50
Hartford—Second Cong. Society.	38 00
Columbus—J. W. Woodward and Lady.	10 00

## NEW-YORK.

Pokeepsie—Saml. F. B. Morse, two certificates of stock in Western Telegraph Company, for \$1,000 each.	2000 00
Kortright Centre—James Donaldson.	2 00
Connecticut Farms—Presb. Ch. by Rev. Mr. Street.	10 00
New-York City—W. D. Mangan.	25 00
Pokeepsie—Ladies of 1st Dutch Refd. Ch.	32 25
Miller's Place—A. L. Brown.	1 00
Jamaica, L. C.—P. A. Andrews, a balance.	40 00
Florida—Female Ben. Association, Rev. Geo. Pierson's Cong.	10 50
Catskill—Presb. Ch. S. S. Day, 5. Jas. Mil-lard, 5.	10 00
Caleh Day, 10. H. Whittlesey, 5.	15 00
Mrs. Mary B. Day, 5. Caroline Day, 5.	13 00
Rev. Dr. Judd.	3 00
Hudson—Presb. Ch.	46 50
Reformed Dutch Church.	11 00
New-York City—Charles Davis.	10 00
Rushville—Dea. S. Miller.	1 00
Brooklyn—Mr. Stafford's Church.	5 00
Oyster Bay—Rev. N. E. Smith, in full, for life membership.	9 00
Geneva—H. H. Seeley 20, and P. Hastings 10, to make Rev. Wm. Hogarth L. M.	30 00
J. B. Kinney, 5. C. A. Cook, 5.	10 00
H. Dwight, 10. Chera, 11-25.	21 25
Penn Yan—Baptist Church.	14 42
Cong. Church.	25 72
Presb. Church, in part.	13 00
Rochester—S. D. Porter.	3 00
Vienna—Mr. Waterman.	2 00
Augusta—Cong. Ch.	23 00
Otisco—Cong. Ch.	21 06
City—S. S. Howland, Esq.	100 00
Sixth Presb. Ch.	39 04
Mrs. Cowdrey, to make Frank Cowdrey L. M.	25 00
Refd. Dutch Ch. Harlem, to make Rev. Mr. Lord, L. M.	35 04
M. E. Ch. Harlem, Union Meeting.	39 95
Flatbush—Union Meeting in Ref. D. Ch.	20 36
Millton—Lyman Marshall.	50
Albany—Anthy. Gould, to make J. Gould L. M.	50 00
Clinton—B. W. Dwight, Esq.	2 00

## NEW JERSEY.

Newark—First Presb. Ch. a balance.	7 00
Third Presb. Ch. Mrs. Phoebe R. Goble, L. M.	30 00
Mrs. Jackson, 1. Mrs. Johnson, 1.	2 00
Pennington—Presb. Ch.	15 00
Lawrenceville—Richard M. Green, in part for life membership.	10 00
Morristown—Mrs. C. B. Arden.	40 50

## PENNSYLVANIA.

Lewistown—Presb. Ch. to make their pastor, Rev. J. E. Woods L. M.	31 75
Methodist E. Cong.	2 25
Ellfont—To make their pastor, Rev. James Lynn L. M.	50 13
Individuals of Meth. and Lutheran Ch.	2 76
Millsburgh—Contribution.	2 97
Habersburg and Spring Mills—Presb. Cong. to make Rev. Chas. Diver L. M.	37 50
Bolesbury—Zion's Church.	7 80
Perryville—Presb. Church.	4 50
Holidaysburg—Presb. Cong. to make Rev. David M. Kinney L. M.	65 50



Baptist Cong.	10 60
Lutheran,	1 10
Kingston—Presb. Church,	22 23
Meth. E. Church, in part, with 5 from J. P.	
Hunt, to make Rev. J. J. Porter L. M.	3 68
Shippingburg—United Meeting,	27 62
Greencastle—Rev. J. R. Agnew,	1 00
Wilkestown—Friends,	2 25

## VIRGINIA.

Falling Water—Presb. Ch. in part, to make	
Rev. L. W. Wilson, L. M.	4 25
Martinsburg—United Cong. to make Rev. W.	
Love L. M.	40 32
Shepardstown—Week Ev. Meeting,	10 21
Harper's Ferry,	5 45
Charlestown—A few friends,	2 72
Winchester—M. E. Church,	8 91
Rev. A. H. H. Boyd's Presb. Church,	32 00
Rev. Mr. Kranth's Lutheran Church, to make	
him L. M.	22 00
Winchester—Friends in Epis. Church,	5 00
Strasburg—United Cong. Week Meeting	11 42
Woodstock—United Cong. to make Rev. Mr.	
Torry, L. M.	20 06
Stanton—Presb. Church and Cong. to make	
Rev. B. M. Smith life director,	87 94
Meth. E. Church in part, to make Rev. T. M.	
Reese L. M.	28 41
Friends in Episcopal Church,	9 00
Lexington—Presb. Ch. and friends, to make	
Rev. Wm. S. White, L. M.	140 50
Washington College, Professors and Students,	50 00
Geo. A. and C. T. sons of Prof. Calhoun,	45
Military Institution, Cadets,	31 25
Colonel Smith,	5 00
Petersboro—John Field,	10 00

## KENTUCKY.

Louisville 2d Pres. Ch.	41 00
Chestnut-street Church,	33 50
Lexington—A few friends,	24 00
James C. Todd, (legacy,)	700 00
Danville—Presb. Church collection,	105 60

## MISSOURI.

St. Louis—Stephen Redgely, Esq.	20 00
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## ILLINOIS.

Springfield—Part of collection,	25 00
Quincy—Collection in United Churches,	145 25
Alton—Presb. Church,	40 00
Baptist Church,	30 00
Upper Alton—Union Meeting,	21 20
Monticello—Collection,	15 70

## MICHIGAN.

Niles—Presb. Church, to make Rev. Alfred	
Bryant L. M.	4183

## DISTRICT OF COLUMBIA.

Washington City—Col. M. Morris,	10 00
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The following should have been acknowledged in the June number of the Protestant, but was omitted through mistake.

Per Rev. Daniel Gibbs, collection in Cong. Ch.	
Windham,	25 00
Morgan—Balance of Collection,	3 00
East Euclid—Collection in M. E. Church	5 00
Kirtland—Balance of collection,	2 00
Unionville—Collection,	6 00
Collection in Baptist Church,	2 15
United Congregation,	2 18
Chardon—United Congregation,	5 75
Freedom Congregational Church,	6 34
Cuyahouga Falls—Methodist Churches,	5 60
Congregational Church,	6 06
Jefferson—United Congregation,	6 24
Mrs. Wade,	2 00

MORTIMER DE MOTTE,

Treasurer Am. &amp; For. Christian Union.

New-York, Jan. 10, 1850.

## Donations for Portuguese.

B. W. Dwight, Esq. \$3, by his son, Brooklyn. Rhi, Brooklyn, 1. Hannah Stevens, Livonia, 62 cents. Joseph Potter, Glasterbury, 10. Col. M. Morris, Washington City, 10. Ladies of Samuel Clark's family, Stanton, Va. 3 10. Miss Ellen Kenedy, 1. W. B. Crawford, 1. J. Bear, 3. Ann A. Reed, 5. Major Preston, 20. North Church Sabbath-school Missionary Association, New Haven, 55 55. Cong. Soc. Dighton, Mass. 14 15. Balance of col. in Rev. Mr. Kirk's Church, 10. Mt. Vernon Sabbath-school, Boston, 17. Friend, per Rev. J. A. Palmer, 2. Friends, Geneva, N. Y. 2 63. Mrs. Rebecca Graff, Pa. 5. Mrs. M. Blanchard, 3. H. N. McAlister, 3. Rev. Moses Thatcher, 50 cents. United Cong. Batavia, 27 68. Cash, Chambersburg, Pa. 4. Rev. J. R. Agnew, Greencastle, 1. Camden, N. Y. David Ely, 8. Mrs. Mullina, Newburgh, N. Y. 2. Collected by Eugenia Eiseubrey and Mary Imman, Phila. Pa. by Dr. Ingals, 6. Mary and Martha, Phila. Pa. Dr. Ingals, 25. Rev. J. Guthrie Dayton, Ohio, by Dr. Hall, 5. Individuals, Cong. Ch. Bristol, R. I. 8. Ladies' Ben. Society, Lexington, N. Y. 10. Miss R., 50 cents. J. M. Grant, 123 cents, Baltimore.

The acknowledgement in December, number, of 9 70, from Rev. Mr. Perkins Society, Braintree and Weymouth, for Portuguese, should have been 19 70.

## Clothing for Portuguese.

One bundle, Greenwich, N. Y. One box, quilt on top. One long box, by Kingsley's Express Boston. One small bundle, Mrs. Barclay, Newburgh. One do, ladies of Glasterbury, Ct. One bundle light garments, from a friend, City, New-York.

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